

# AMERICA

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## Chronicle

**Washington Conference.**—The discussion on the limitation of the use of submarines was brought to a close on January 6. The amendments offered by Mr. Balfour and Lord Lee were incorporated into the resolutions, and the section dealing with the punishment to be meted out to those guilty of violating the rules adopted by the conference was enlarged in scope. As a consequence of this latter change, not merely submarine commanders but also the officers and crews of all warships infringing these rules are to be held guilty of piracy and will be dealt with accordingly. The final form of the resolutions, as unanimously adopted reads as follows:

I—The signatory powers, desiring to make more effective the rules, adopted by civilized nations for the protection of the lives of neutrals and noncombatants at sea in time of war, declare that among those rules the following are to be deemed an established part of international law:

(1) A merchant vessel must be ordered to submit to visit and search to determine its character before it can be seized.

A merchant vessel must not be attacked unless it refuses to sub-

mit to visit and search after warning or to proceed as directed after seizure.

A merchant vessel must not be destroyed unless the crew and passengers have been first placed in safety.

(2) Belligerent submarines are not under any circumstances exempt from the universal rules above stated and if a submarine cannot capture a merchant vessel in conformity with these rules, the existing law of nations requires it to desist from attack and from seizure and to permit the merchant vessel to proceed unmolested.

II—The signatory powers invite all other civilized powers to express their assent to the foregoing statement of established law so that there may be a clear public understanding throughout the world of the standards of conduct by which the public opinion of the world is to pass judgment upon future belligerents.

III—The signatory powers recognize the practical impossibility of using submarines as commerce destroyers without violating, as they were violated in the recent war of 1914-1918, the requirements universally accepted by civilized nations for the protection of the lives of neutrals and noncombatants, and to the end that the prohibition of the use of submarines as commerce destroyers shall be universally accepted as a part of the law of nations they now accept that prohibition as henceforth binding as between themselves and they invite all other nations to adhere thereto.

IV—The signatory powers, desiring to insure the enforcement of the humane rules of existing law declared by them with respect to attacks upon and the seizure and destruction of merchant ships, further declare that any person in the service of any power who shall violate any of those rules, whether or not such person is under orders of a governmental superior, shall be deemed to have violated the laws of war and shall be liable to trial and punishment as if for an act of piracy and may be brought to trial before the civil or military authorities of any power within the jurisdiction of which he may be found.

Efforts were made by France to have a definition of merchant ships incorporated into the resolutions. These efforts failed, as was also the case with the endeavor to have the arming of merchant ships forbidden. The resolutions will now be sent to the nations of the world with the view of obtaining for them universal acceptance. Should this recognition be effected the resolutions will become a part of international law.

Mr. Hughes brought the question of the use of poisonous gas in warfare before the Conference on January 6. The discussion began with the reading of the report of

### Use of Poisonous Gas

the sub-committee, composed of members representing the five nations, and appointed to investigate the matter. The sub-committee, more or less unanimously, recommended that the use of gas should not be prohibited. The

basis of their opinion was the practical impossibility of rendering such a prohibition effective, in view of the fact that such gases were being used in increasing measure for peaceful purposes, and could easily be made ready for the use of warfare by an unscrupulous enemy. It was unwise for the nations assembled in the Conference to deprive themselves of the possibility of meeting the attacks of such an enemy. Moreover, in actual warfare, doubt would arise as to whether the gas used was the result of high explosives or was designedly employed. The most that could be hoped for was an agreement not to use poisonous gases against cities and other large bodies of non-combatants.

After reading the report of the subcommittee appointed by the Conference, Mr. Hughes read the report of the Advisory Committee appointed by President Harding. This committee declared that it would not be doing its duty in expressing the conscience of the American people should it fail to insist on the total abolition of chemical warfare whether in the army or the navy, against combatant or non-combatant. It was the opinion of the Advisory Committee that the use of gases, whether toxic or non-toxic, should be prohibited by international agreement and should be classed with such unfair methods of warfare as poisoned wells, introducing germs of disease and other methods that are abhorrent in modern warfare. This report, the Chairman said, was signed, among others, by General Pershing.

Mr. Hughes supplemented this report with the recommendations of the General Board of the United States Navy. This board declared that gas warfare should be prohibited, notwithstanding the fact that special facilities for its manufacture and other conditions rendered that kind of warfare particularly effective in the case of the United States. The tendency of rules of modern warfare was to restrict the employment of weapons that inflict unnecessary suffering, for example, the restraint of dumdum and explosive bullets. There was an added objection to the use of gas in the fact that its use could not be limited to its legitimate objective, of its very nature it could not be controlled, and tended to cause the death of non-combatants, particularly in the hands of unscrupulous agents. It was true that certain gases could be employed without violating the two recognized principles of warfare, namely, to avoid unnecessary suffering and to safeguard innocent non-combatants, but there was great difficulty in discriminating between such gases and those which clearly fell under the ban. This difficulty would be increased rather than diminished with advancement in chemical knowledge. In fact so great was the menace in gas warfare that it threatens to endanger the very existence of civilization. Such being the case, "the General Board believes it to be sound policy to prohibit gas warfare in every form and against every objective, and so recommends." In view of these recommendations Mr. Hughes

said he would ask Mr. Root to present a resolution on the matter.

Mr. Root, before complying with the request of the Chairman, called attention to the fact that the treaties made by the Powers with Germany, Austria and Hungary, had forbidden these latter countries to use in war or to manufacture, import, or keep in storage asphyxiating, poisonous or other gases, all analogous liquids, materials and devices. On this matter he said there was an extraordinary consensus of opinion, because between thirty and forty nations has assented to the prohibition. He then presented the resolution, which reads as follows:

The use in war of asphyxiating, poisonous or analogous liquids or materials or devices having been justly condemned by the general opinion of the civilized world and a prohibition of such use having been declared in treaties to which a majority of the civilized powers are parties:

Now to the end that this prohibition shall be universally accepted as a part of international law, binding alike on the conscience and practise of nations, the signatory powers declare their assent to such prohibition agree to be bound thereby between themselves and invite all other nations to adhere thereto.

Mr. Root pointed out that four of the nations taking part in the Conference had already subscribed to the prohibition by their ratification of the treaties of Versailles, St. Germain, Neuilly and the Trianon; and the United States had also done the same at a later period when it took over the sections of the same treaties in separate treaties made with the same nations. Senator Schanzer, speaking in behalf of the Italian delegation said that he heartily endorsed the American proposal. On January 7, the Root resolution was unanimously accepted, although it seemed to be the more or less general impression that in view of the fact that it did not provide a sanction, the utility of the resolution was largely doubtful.

An important resolution in favor of China was passed by the Committee on Pacific and Far Eastern Question on January 5. After drawing attention to the fact that the

#### *China and Foreign Troops*

foreign Powers are maintaining in China armed forces for the protection of their respective properties, that certain of these forces are so maintained without the authority of any treaty or agreement; that these same foreign Powers are committed to the policy of withdrawing these troops as soon as China can guarantee adequate protection to their interests; and that China has declared her intention and capacity to afford the required protection, the resolution proceeds:

Now, to the end that there may be clear understanding of the conditions upon which in each case the practical execution of those intentions must depend, it is resolved: That the diplomatic representatives in Peking of the Powers now in conference at Washington, to wit: the United States of America, Belgium, the British Empire, France, Italy, Japan, the Netherlands and Portugal, will be instructed by their respective Governments, whenever China shall so request, to associate themselves with three



representatives of the Chinese Government to conduct collectively a full and impartial inquiry into the issues raised by the foregoing declarations of intention made by the powers and by China, and shall thereafter prepare a full and comprehensive report setting out without reservation their findings of fact and their opinion with regard to the matter hereby referred for inquiry, and shall furnish a copy of their report to each of the nine Governments concerned, which shall severally make public the report with such comment as each may deem appropriate. The representatives of any of the powers may make or join in minority reports stating their differences, if any, from the majority report.

That each of the powers above named shall be deemed free to accept or reject all or any of the findings of fact or opinions expressed in the report, but that in no case shall any of the said powers make its acceptance of all or any of the findings of fact or opinions either directly or indirectly dependent on the granting by China of any special concession, favor, benefit or immunity, whether political or economic.

**Conference at Cannes.**—One of the important results of the Conference held by the Supreme Council at Cannes was the resolution adopted on January 6, which provides

**General Economic  
Conference**

that a conference of an economic and financial nature shall be called during the first weeks of March, which all the European Powers, Austria, Bulgaria, Germany, Hungary and Russia included, shall be invited to attend. The meeting is to be held in Italy and the United States will be invited to participate in its deliberations.

The purpose of the conference is to increase the amount of productive labor and to lessen the sufferings endured by the European peoples. To do this, it is proposed to restore the international commerce of Europe and to develop the resources of all countries, by the suppression of all obstacles in the way of commerce, the granting of large credits to the most feeble countries and general cooperation for the restoration of normal production. The conditions, which in the mind of the Supreme Council are indispensable for the realization of an efficacious effort towards the accomplishment of this purpose, are complete autonomy for each country in the matter of government, economy and regime of property; guarantees that foreign capital will be respected and its fruits assured; recognition on the part of Governments of all public debts and obligations contracted or to be contracted by States, municipalities and public organizations, and acceptance of the obligation to restore and indemnify all foreign interests for loss or damage incurred by confiscation or sequestration of property; convenient means of exchange; common engagements to refrain from propaganda subversive of established political systems; and mutual promises to abstain from aggression. The Council declared that the recognition demanded by the Russian Government as a necessary means for the development of its commerce could be given only in the event of the Russian Government's acceptance of the above conditions.

**England.**—The University Labor Federation, a recently constituted body, has for its purpose to watch over the

interests of labor in relation to higher education. In this, according to the *Manchester Guardian Weekly*, it has undertaken a task of no little importance. In his presi-

**Labor and  
Education**

dential address to the London meeting of the Federation, Mr. R. H. Tawney pointed out that the present organization of the English universities, especially of Oxford and Cambridge, "does not make for a warm interest in, or even acquaintance with, the labor movement." Yet, significantly adds the *Guardian*, there may be one day a labor Government in Westminster. It will therefore be, not merely matter of party politics, but a question of vital national importance, whether the new power has within its ranks enough men of trained ability to undertake the administration of the country. In the view taken by Mr. Hodges, the call to power, which will give the new party a dominant influence in the Government, will come as the result of some widespread social reaction induced by trade depression, industrial crisis or universal unemployment.

Admitting that in this view Mr. Hodges may be right, and that the electors might place labor at the head of the Government, the *Manchester daily* adds that Mr. Hodges is certainly right in pointing out that whatever may happen at the polls, no labor administration can last in the House of Commons unless it is backed by able and educated minds. For "the business of administering a country is no light matter; even the older parties who have been more or less trained to it, do not always make such a conspicuous success of the endeavor. Labor's need for the full share of the advantages that are to be secured by higher education is very obvious." That education is needed for labor itself, if it would remain in power. The *Guardian* adds, that since an incompetent Government could cause considerable disorder in a very short term of office "a really national system of education is to be a kind of insurance for the country at large."

**France.**—Jean Guiraud pays an eloquent tribute in *La Croix* of Paris to the memory of the saintly Cardinal de Cabrières, Bishop of Montpellier, whose death at the age of 92 is deeply mourned by his countrymen. The dead prelate was the dean of the Sacred College of Cardinals as well as of the entire French episcopate. In Montpellier especially, and in the South where he had fought the battles of the farmer and the vine growers, his death came as a personal loss to thousands.

**Cardinal  
de Cabrières**

In many respects his career, both in length of time and patriotic service, recalls that of the late Cardinal Gibbons. Born at Beaucaire in the Gard, François-Marie Anatole Rovérié de Cabrières had the good fortune of having the saintly Assumptionist, Father D'Alzon, as his master and teacher in the college of Nîmes. Almost immediately after his ordination to the priesthood in 1853, he was appointed Rector of the Grand Séminaire of Nîmes, an

extraordinary honor for so young a man. Ten years after he was chosen by the eloquent Bishop Plantier of Nîmes as his secretary and then his Vicar-General. In 1874 he was appointed Bishop of Montpellier by Pius IX, and in 1890, although not an archbishop, he received the unusual honor of the pallium from Leo XIII. In 1911 he was created a Cardinal. In almost every event of importance for the last fifty years in the history of the Church in France, Cardinal de Cabrières played a distinguished part. In 1880 he eloquently protested against the iniquitous school legislation of Jules Ferry. He distinguished himself still more in 1906, when, after the dissolution of the Concordat between the French Republic and the Vatican, which had been brought about by the anti-clerical party in spite of all justice and law, he addressed his brother Bishops in the cathedral of Notre Dame of Paris, and instead of the former Concordat so treacherously broken by the republican Government, he painted the benefits of another Concordat, better still, "a Concordat between the people and the Church." During the World War he gave every proof of the most enlightened patriotism. The Government rewarded his services by conferring on him the Cross of the Legion of Honor.

Where the Church and her rights were concerned the dead Cardinal knew no fear and made no compromise. When in 1877 Léon Gambetta sounded his war cry against the Church in the famous words: "*Le cléricalisme, voilà l'ennemi*," Bishop de Cabrières answered him in a ringing protest, in which he claimed for the clergy the right to defend even on the field of politics, the religion of their countrymen which Gambetta so treacherously attacked. On all questions of principle in which the mission and the inalienable rights of the Church in France were assailed, he claimed it as his duty and that of his brother Bishops to show no compromise. On all questions of education, he claimed for Catholic schools complete freedom from State autocratic control. He boldly affirmed the same doctrine in a pastoral letter inspired by him and sent out in 1892 by the Bishops of his ecclesiastical province, that of Avignon. Here he boldly asserted that the adhesion which Leo XIII had asked French Catholics to give to the Republican Constitution did not mean that the anti-religious program of the Government should be accepted. For this outspoken language, he was deprived by the Government of the *honorarium* to which the laws of the Concordat still in force entitled him. He was treated in the same unjust manner on several other occasions in which he aroused the indignation of the anticlerical party by his unflinching opposition to their petty persecutions. Cardinal de Cabrières was a model priest, a vigilant pastor, a scholar of rare distinction, an apostle and a father to his people.

**Ireland.**—After five days of strenuous debate Dail ratified the Anglo-Irish treaty, on January 8, by a vote

of sixty-four to fifty-seven. On Wednesday, January

#### *Treaty Ratified*

4, De Valera proposed an unaccepted, alternative pact, which recognized the King as head of a union of nations, in which all component States were to be on an equality, so that when acting "as an associate, the rights, status, and privileges of Ireland [would] in no respect be less than those enjoyed by any other of the component States of the British commonwealth." Accompanying this treaty was a manifesto to the people warning them against the trickery of politicians and imploring them to cling to their first conviction, that Ireland should be a republic. Despite this Dail hurried on to the aforesaid vote, after which De Valera declared to Dail:

It will be, of course, my duty to resign, but I don't know if I will do it just now. But I have to say to the country and to the world that the Irish people established a republic. A vote of the Dail is simply approval; the republic can only be disestablished by the Irish people. Therefore until the Irish people in regular manner disestablish it this republican constitution goes on.

Whatever arrangements are made, this is the supreme sovereign body in the nation. This is the body to which the nation looks for its supreme Government, and it must remain, no matter who is the executive, until the Irish nation has disestablished it.

Main features of the accepted treaty are as follows:

Ireland shall have the same constitutional status in the British Empire as the Dominion of Canada, the Commonwealth of Australia, the Dominion of New Zealand and the Union of South Africa.

Ireland shall be known officially as the Irish Free State, with a Parliament having powers for the government of the country and an Executive responsible to that Parliament.

The oath to be taken by the Irish Parliament involves allegiance to the Constitution of the Free State. Its members must swear to be "faithful to H. M. King George, his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain."

A Provisional Government is to be set up, to function until an Irish Parliament and a Government of the Irish Free State shall be constituted, but no longer than twelve months.

A representative of the Crown shall be appointed for Ireland in the same manner as the Governor General of Canada.

Ireland is given control over all governmental affairs and is entitled to an army, which shall not be larger in proportion to Ireland's population than the British army is to the population of Great Britain.

Ulster is included within the scope of the treaty, but provision is made for her to declare herself out within one month after an act of the British Parliament ratifying the treaty, and to continue under the present regime as provided in the Government of Ireland act in 1920. In that case, however, a boundary commission is to be named to determine the boundary between Northern Ireland and the rest of Ireland.

The Irish Free State will assume what may be decided by agreement or arbitration as a fair and equitable proportion of the public debt of the United Kingdom, and is to afford harbor facilities to British naval forces under terms to be fixed by a convention between the two Governments.

Safeguards are provided for freedom of religion and education within both the Irish Free State and Northern Ireland.

Formal ratification of the pact on the part of Ireland shall be at a meeting summoned for the purpose, of the members elected under the Government of Ireland Act to sit in the House of Commons of Southern Ireland. In general, public comment is favorable to the settlement.



# The Senate Hearings in Haiti

WILLIAM B. M'CORMICK

*Special Correspondent for AMERICA*

## II

UP to the beginning of the final sessions of the Senate Committee, on December 2, the general effect of the proceedings in Port au Prince was most discouraging. The tone of the witnesses and the atmosphere of the hearings, were those of a magistrate's court in the United States, not those expected in hearings where real causes of complaint against the United States Government were exposed under circumstances as dignified as the complaints justified. For, I must repeat, the Government of our country has not fulfilled its treaty obligations with the Haitian Government and has given no sign up to the present of intending to do so.

But on December 2 a very different atmosphere surrounded the hearings and this through the testimony of a French Catholic priest, Father Louis Marie Le Sidaner, curé of Thomazeau. The fact that this priest was to testify caused an extraordinary amount of gossip and speculation in Port au Prince, in the days preceding the arrival of the Senate Committee. That a white man and a priest was to testify against the Occupation was a marked event. The Haitians were plainly excited over it and the Americans were very much concerned at his prospective appearance and testimony.

Bits of gossip I heard were that the Occupation was alarmed over Father Le Sidaner's intended action; that the Hierarchy was divided as to the propriety of a priest testifying before the Committee, some favoring the action, others opposing it.

How keen the interest was in the testimony of the priest was shown by the size of the audience that sought admission to the room in the American Legation. It overflowed into the adjoining hall and paid breathless attention throughout the session. Never once did Senator Pomerene, who presided at the session, have to request silence.

Captain Angell introduced Father Le Sidaner, who had been the curé of the district of Thomazeau in the northern part of Haiti for six years, by asking him questions that led to the reasons why the Haitians changed their attitude towards the American Occupation after the events about which he was to testify. Before August, 1919, Father Le Sidaner said, his people were very friendly to the Occupation, but through the actions of an officer of the Occupation that attitude had suffered a marked change, and one distinctly unfavorable to the Americans. The reason for that change was this outrage.

Before the Occupation established a gendarmerie head-

quarters in his district the priest told the people under his care of the coming of the American officers and men. As the pastor of his flock he assured the people that the Americans would treat them kindly, and that the Haitians must respond in the same spirit. This filled the people with confidence that the Occupation would be good for them. The first change in the attitude of the people was noted when some of his women parishioners came to him complaining of cruelties inflicted on their husbands by members of the Marine Corps and of the gendarmerie. Instead of accepting these charges without sufficient proof, Father Le Sidaner insisted that they be put in writing, and gathered witnesses of the assaults he knew to be reliable.

During the first two weeks of August, 1919, a band of Cacos, under the leadership of Benoit Batrville, made its appearance in a hamlet in the mountains of Crochus, in Father Le Sidaner's district, and camped across the road from his presbytery and chapel. He was not there at the time. Learning of the presence of this Cacos band in the hamlet, the gendarmerie authorities sent a detachment of sixty Marines and Haitians under command of a Lieutenant Wedor to that place, but not until the Cacos had fled. Lieutenant Wedor set fire to all the houses, numbering between 250 and 300, after first despoiling them of their valuable contents, including saddles and bridles for the horses of the natives. Included in this destruction by fire were the priest's presbytery and chapel.

After Father Le Sidaner learned of this outrage he visited the hamlet and saw the still smoking ruins. On making an inquiry of Lieutenant Wedor as to the cause of his action, the officer explained he believed the Cacos were in the houses. This, however, was known not to be the case. They were refugees from Mirbolas and had simply camped in the hamlet for two days, living on the people meanwhile. When the priest asked the lieutenant why he had destroyed his presbytery and chapel, that officer apologized for his action, saying he "didn't know it was a chapel." This naive admission shows the type of enlisted man in the Marine Corps, who, only too often, was selected to be an officer of the gendarmerie.

One of the worst features of this case was that Father Le Sidaner had especially warned his parishioners against harboring the Cacos. He bade them, too, to let the Americans know that they did not sympathize with the bandits. Moreover, it was through the people of the hamlet that the gendarmerie learned of the presence of the

Cacos. After the houses were burned and all their movable property stolen the people took to the woods in fright and eight months later not more than five or six families had returned to the place that was formerly their home.

While the priest was testifying, Senator Pomerene leaned over to one of the Marine Corps officers attached to the gendarmerie, and asked in a low tone, "Where is this fellow Wedor now?" I did not hear the officer's reply, but Senator Pomerene made the comment, in the same tone: "One fellow like that can do a great deal of harm to the United States." Senator Jones raised a ripple of amusement among the natives when he asked the question: "While the Cacos were in the village, did they pay for the food they got from the natives?" The idea of the Cacos paying for anything they took from the natives was as much of a joke to me as it was to the Haitians themselves.

Like all other witnesses, Father Le Sidaner was asked many questions relating to his evidence, by the Senators. Not only was his testimony unshaken, but the longer the questioning went on the deeper grew the impression of its sincerity and importance.

The last two cases presented before the Senate Committee were those of Polidor St. Pierre, of St. Marc, and Mr. Jolibois, the editor of the *Courrier Haitien*. The case of St. Pierre concerned his arrest in January, 1919, in connection with a theft that had taken place in St. Marc and with which the witness was shown not to have been concerned. As in the previous cases, however, no evidence was brought forward in opposition to the witness's story. There was another chain of brutalities inflicted on St. Pierre while he was in prison for several months, by a Captain Brown of the gendarmerie. These included the infliction of a variety of "water cure," the breaking of several teeth of the prisoner in the process, and the application of hot irons to his body.

At the end of the morning session the room was cleared of everyone save the Senators and the newspaper men and St. Pierre showed the scars from the burns. These were formally noted for the record by Senator Pomerene. Unless the Marine Corps has some explanation to make, such cases as these must leave a stain on their record that time will never efface. It was my experience while in Port au Prince to hear an occasional defense of the conduct of the Marines and gendarmerie from former officers of the gendarmerie engaged in business in Haiti, and American civilians. The former gendarmerie officers always declared they had been engaged in war against a kind of people who made war like savages and had to be treated like savages. The American civilians took the same line of argument. The only specific case discussed with me, after the Senate hearings were ended, was that of Lieutenant Wedor. As an excuse for his conduct I was told that a lieutenant of the gendarmerie had been killed by the Cacos and

after his body had been mutilated his head was cut off. "and," my informant declared, "it was known that for at least two weeks after that lieutenant's headless body had been shipped back to the States, Benoit Batrville was carrying his head around in a bag as a trophy."

Little was gained by the appearance of Jolibois before the committee. He had just ended several months' sentence in jail on a charge of violating the libel laws promulgated by the Occupation. And so far as the testimony in this case went it was unsatisfactory. Then Senator Pomerene made a graceful speech concerning the pleasure the Senators took in the general attitude of the people of Haiti toward them and the hearings came to an end in Port au Prince. On the following day the party left for Cape Haitien, spending one day at Hinche en route. There more testimony was taken along the line of abuse of Haitians by the Marines and gendarmerie and the official visit of the Senate Committee came to an end, so far as Haiti was concerned.

After the first day of the hearings it was noticed that Senator McCormick was absent from the American Legation most of the time. This was due to the fact that he spent most of his waking hours in Port au Prince, interviewing *personalités haitiennes et étrangères*, as was explained in the journal *Le Nouvelliste*. How profitable this was to Senator McCormick I have no means of knowing; but it probably threw considerable light on the problems involved between the Haitian people and the United States Government.

## American Catholic Historical Association Meeting

JAMES J. WALSH, M.D., Ph.D.

THE second annual meeting of the American Catholic Historical Association was held at St. Louis, December 27 to December 30, inclusive. The success of this session shows that the Association has come to stay, and it has, too, a very definite place in American life and a function to fulfil. The quality of the papers read, the character of the audiences, the public interest manifested, as represented by details of the proceedings in the newspapers, all served to show how much good can be accomplished in this way. The room at the Planters Hotel, in which the meetings were held, was nearly always crowded during the sessions, and chairs had to be placed much closer together than usual in order to accommodate those who came.

The reception given to the Archbishop of St. Louis and Ambassador Jusserand, French Ambassador in America, who this year was the President of the American Historical Association, and the President of the American Catholic Historical Association, was one of those delightful Catholic affairs that St. Louis, with its French traditions still about it in matters of this kind, can give so well. The addresses on the occasion, especial-



ly that by Father Michael O'Connor, S.J., the President of St. Louis University, with regard to "Education in the Early Days," were well worthy of the occasion. Father O'Connor dwelt on the fact that in the very humble circumstances of their beginnings, the early educators succeeded in developing heart and mind and soul and bringing out all that was best in men, making them better citizens. The Archbishop's address was one of the gracious, charming efforts he can make so well. Ambassador Jusserand complimented the Association on its organization and the amount of good it is likely to do. The Secretary, the Rev. Dr. Guilday, gave a brief account of what the Association has accomplished up to the present time, that made it very clear that the infant of less than three years is breaking its swaddling bands and growing up.

Among the papers of much more than passing interest read at this meeting were "Father Claude Jean Allouez, S.J., Pioneer Missionary of the Northwest," read by the Rev. Paul Foik, C.S.C., Ph.D., University of Notre Dame; "The Catholic Clergy in South American Revolutions," by the Rev. Martin J. O'Malley, C.M., S.T.D., Kenrick Seminary, St. Louis; "The French Papal States During the Revolution," by the Rev. Charles L. Souvay, C.M., Ph.D., Kenrick Seminary, St. Louis, Mo.; and "The Restoration of the Society of Jesus in the United States (1806-1815)," by the Rev. Peter Guilday, Ph.D., of the Catholic University of America, Washington, D. C.; "The Study and Writing of Church History," by the Very Rev. Patrick J. Healy, S.T.D., the Catholic University of America, Washington, D. C.; "The Papacy and Imperialism in the Reformation Epoch," by the Rev. Mark A. Cain, S.J., St. Xavier College, Cincinnati, Ohio. The only contribution from the feminine members of the Association, was that of Mother Mary Edith of Loretto College, St. Louis, on "The Petite Eglise, an Anti-Concordatarian Schism in France."

There were three institutions particularly that contributed very materially to the success of this meeting, the Catholic University at Washington, Kenrick Seminary of St. Louis, and the University of St. Louis, though other educational institutions as Notre Dame and the other Jesuit colleges showed their interest.

The officers for the ensuing year are: President, Robert H. Lord, of Harvard University; first vice-President, Honorable Joseph Donahoe, Middletown, Connecticut; second vice-President, Charles H. McCarthy, of the Catholic University; Secretary, the Rev. Peter Guilday, Ph.D., Washington, D. C.; Treasurer, the Rt. Rev. Monsignor Thomas, Washington, D. C.; Archivist, Frances Bawner, of Washington, D. C. The Executive Council consists of the Rt. Rev. Bishop Murray, of Hartford; the Rev. Thomas J. Campbell, S.J.; Lawrence S. Flick, M.D., LL.D.; Carlton J. H. Hayes, Ph.D., and James J. Walsh, M.D., Ph.D.

The new President, Robert Howard Lord has been assistant professor of history in Harvard University since 1916. During the war he was the technical adviser on Polish affairs to the American Commission to negotiate peace, served on several commissions on peace functions and was the American civilian member of the First Inter-allied Commission to Poland, sent to that country in the spring of 1919. He is a member of the American Historical Association, the Royal Historical Society of London, the Polish Academy of Sciences of Cracow, the Scientific Society of Lemberg, and is the author of "The Second Partition of Poland," and with Professor Haskins of Harvard of "Some Problems of the Peace Conference." He is a convert of recent years. His election comes very opportunely, since this year's meeting of the American Catholic Historical Association is to be held during Christmas week at New Haven, in conjunction, as usual, with the American Historical Association, which meets there.

As usual during the days of the meeting, luncheons were held to which the members of all of the organizations were invited and at which special historical subjects were discussed. The presence of the members of the American Catholic Historical Association led to the injection of a conservative element into these discussions. It is very evident that a great deal of good is being accomplished by these meetings between Catholic and non-Catholics on such occasions. It has been well stated: "The man I do not like is the man I do not know." Above all, it is important that those not of the Faith should be brought to realize that Catholics hold their opinions, not because of ignorance and acceptances of suggestion, but because of knowledge and serious study and thought over problems. This fact is brought out very well by differences of opinion in the discussions. In the luncheon discussion of the history of science, on Spanish-American history, and in the section meeting on the history of civilization, the need of conservative influence was particularly recognized and Catholic participation in the discussion evidently brought additional illumination to difficult subjects. When Cardinal Manning was characterized as absurdly foolish, and Cardinal Newman as pitifully inept, there was manifest need of further discussion.

Among projects that are before the Association at the present time are the proper publication of its transactions and probable affiliation with the "Catholic Historical Review," and the publication each year of an annual volume of historical essays, the first to appear in 1923. The Secretary has already received promises from three members of the Association, Dr. Lawrence Flick, first President of the Association, Rev. Dr. Victor O'Daniel, O.P., and the Right Rev. Monsignor Hugh T. Henry, to contribute to these volumes.

## The Faddism of Science

R. DE ST. DENIS, PH. D.

**A**T scientific congresses a frequent reproach is made by European scientists to their American colleagues. "You do wonderful work," they say, "but you are faddists. You have wonderfully equipped laboratories, but you achieve no real progress. How can you when you expend your energies on some momentary notion and cast that aside tomorrow for another one? Progress is a slow and laborious process. The farther one advances, the more the difficulties. But you have not the qualities to circumvent these difficulties. You have not the patience for exacting work, but want to solve problems at once. Hence you jump at anything which appears to promise a solution. The result is faddism."

There is truth in the accusation, and many noted American scientists admit and deplore it. The reproach applies to science and education in general, but to biological science in particular. No science has influenced modern thought to a greater extent than biology. Whether this influence is beneficial or baneful lies beyond the scope of this paper. The evolutionary conception, for instance, has permeated all phases of education so thoroughly that the entire mental attitude has been reorganized on its principle.

A survey of biological journals for the past twenty-five years offers food for thought. One finds that the major publications can be divided into periods, during which the contributions concern themselves largely with one or two topics. Twenty-five years ago it was tropisms, then mutations, followed by regeneration. More recently tissue culture was prominent, while now it is endocrines and vitamins. These days it is difficult to find articles on tropisms, while regeneration receives only occasional attention. It is like a placer field, which supports a brief rush of bonanza seekers and then is left deserted, except for some hopeful gold-seeker who ekes out a living from the "washings."

Now, it is proper that some new discovery should stimulate other minds to work in similar channels. But when a subject is taken up briefly and then dropped altogether as if exhausted, the procedure is too like faddism to be called anything else. A fad is sufficiently annoying in the matter of clothing, manners, and customs. But when the sciences stoop to faddism, it is truly reprehensible. Fads have one advantage, but only one. In the enthusiasm and vigor shown in the pursuit of the momentary fad the topic under investigation receives intense attention from a variety of viewpoints and is studied with fair thoroughness. It is like a search-light that cuts a swath through Stygian darkness. But as with a search-light, only the

objects in the path of light are seen clearly. And who will claim that in studying the illuminated area we have studied the whole field, and that we understand its relation to adjoining dark areas?

Fads are short-lived. They also lack continuity, in that the fad of today has no relation to the fad of yesterday or tomorrow. In pondering over the matter I have often wondered if scientific faddism is not due to the "will for materialism." Some discovery is made which promises a materialistic explanation of life, of development, of the process of evolution. Immediately there is a rush of workers to that field of investigation, like moths to a search-light at night. The new discovery is acclaimed in effulgent phrases as most fundamental, as a panacea for all our metaphysical difficulties, as a beacon leading from the "thralldom of a dualistic superstition" to the enlightened realms of a materialistic universe. The procedure smacks of the methods of quacks and venders of patent nostrums. Later on, when the evidence is more thoroughly at hand, and it is seen that the vital principle is unaffected, indeed, demonstrated more strongly than ever before, then some new field is broached and the "gold rush" repeated.

No one will object to mechanical explanations of phenomena. Science deals with the forces of nature, and to discover how these forces operate, to analyze them, to measure them, and to interpret them in terms of cause and effect, is a worthy pursuit. But when the results are used only in attempts to disprove a rational Creator of the forces, and furthermore, when any attempt to recognize a Creator or to apply results as proofs of His ordering existence is hailed as "unscientific," then, indeed, things begin to look suspicious. When a fact "must" be interpreted in only one way, then that "must" becomes more dangerous than the dogmatism of some hare-brained fanatic. For the latter has only his own personality behind his preachments, while the scientific dogmatist has, or claims he has, the tremendous prestige of science behind him. Particularly the faddists have been guilty of the misappropriation of the prestige of science for their extreme and materialistic dogmatism.

A case in point! The relatively recent discovery of the potency and regulatory power of the endocrines and their influence on structure, growth, and function, has once more given a hopeful outlook to materialists. Assume that an endocrine deficiency or hyperficiency can affect some particular structure or growth or function and that the change becomes hereditary (which, of course, needs to be proved) and the possibility of evolutionary changes by this means seems promising. But even



on this point, despite the newness of endocrine science, there is evidence on hand, and this evidence is disappointing to the materialists. The Cretins of Europe have bred for generations as dwarfed, malformed and stupid families. It has been shown that the abnormalities were due to thyroid insufficiency. Now, since Cretins have inbred for a number of generations, one might suppose that the deficiencies at least in part became hereditary, although with all their abnormalities the Cretins were human beings, and human only. Alas for the materialistic suggestion of evolutionary change through endocrine influence! For it has been found that the mere addition of thyroid extract to the food of Cretins in their youth restores the "degenerates" to normality, to normality in structure, in size, mentality, and function.

Such, in fact, has been the finding of experimental zoology in general. Alter the environment as much as you wish, place the developing organism under the most powerful adverse condition, cut it, deform it as you will, the ensuing organism, provided it lives at all, will develop recognizably into that for which its heritage destines it. A frog's egg develops into a frog, a hen's egg into a chick, and a human being into a human being; not a frog into a salamander or toad, or human into ape, but frog into frog, and human into human, despite all the hindrances placed before it. Thus the case for vitalism and the unalterable specificity of all organisms has been strengthened. For even if the result of an experiment was monstrous, the monster was recognizably the species of its inheritance.

Scientific faddism is thoroughly appreciated by people from all walks of life. Novelists have flung their jibes at it. Offhand I recall two recent novels, "The Faddmaker's Fortune" by Lynch, and "The Hands of Nara" by Child, in both of which the faddism of science, and in the latter also the endocrine fad, is castigated. More recently a writer in the *Saturday Evening Post* takes a fling at "the ductless glands, in which, as all now know, are secreted the great hopes and impulses and emotions of the human soul." Were not the statements of scientists made with such tremendous authority, garbed in a vesture of vast erudition, above all, were it not for the innate respect vouchsafed so generally to learning, the faddists and their fads would be jeered to extinction.

Speaking before the "British Association for the Advancement of Science," Sir Richard Gregory said:

Science should . . . not permit the public to believe it is the emblem of all that is gross and material and destructive in modern civilization. There was a time when intelligent workingmen idealized science; now they most regard it with distrust or are unmoved by its aims, believing it to be part of a soul-destroying economic system.

Whose the fault? Where faddism reigns, where one complete cure-all after another is hatched and each proclaimed in the name of science; where man is declared

a physico-chemical machine, a creature of his environment, without free will, without true responsibility, pray, why should men respect doctrines which they feel and know are wrong? Why respect a science that proclaims such doctrines? For the intelligent workingman possesses common sense, and his common sense tells him that faddism cannot be true; a thing cannot be true today and false tomorrow. That common sense revolts at a materialism preached in the name of science, which deprives him of all hope of adjustment, of equalization, either here or hereafter. "There is only one true democracy, in which all men are equal, the democracy of death."

Here is what the faddists offer in the name of science: Religion, a superstition; a hereafter, impossible; ethics, what pleases you, or, a gentleman's code, whatever that means, in its place.

You are subject to economic, social and natural forces which you must obey. These may exterminate you, they may make your life miserable, they may deprive you of happiness. Nevertheless, you must be content, you must work for the betterment of mankind, for yourself and others. If your heritage be pain, then you cannot escape it.

An encouraging, inspiring doctrine preached by materialists! No words, no matter how euphonious, can gloss over the stark hopelessness of such preachments. This sort of belief or creed, and it is preached with all the pomp and fervor of religion, is even worse than that of predestination.

In "The Virginian" Owen Wister describes in galling words Dr. MacBride's "untimely" discourse on predestination.

It took on a new glare of untimeliness, of grotesque obsolescence—as if some one should say, "Let me persuade you to admire woman," and forthwith hold out her bleached bones to you. . . . The cowboys were told that not only could they do no good, but that if they did contrive to do it, it would not help them. . . . It had all been settled for them, not only before they were born, but before Adam was shaped. Having told them this, he invited them to glorify the Creator of the scheme.

Shall I offer the obvious paraphrase? "Yet I knew he was a good man, and I also knew that if a missionary is to be tactless, he might almost as well be bad." I know the scientists, including the faddists among them, are good men, enthusiastic in their work, really striving for the betterment of mankind. Yet I wonder if they are only "tactless." If to destroy all faith in earthly and eternal justice is "tactless," then so many educators are very tactless. When the ideal of Christianity, with its virtues, its beauties, its consolations, its love for God and fellowmen, is declared an "antiquated superstition"; when in its place is held forth a cold, immutable, machine-like materialism, it is as if one said, "Admire woman! For here are her bleached bones!" Certainly, "tactless" is the kindest of words under the circumstances.

A machine should not think, but the trouble is that the human machine does think. The workman's logic is simple, but terribly direct. For, argues the workman, if science denies a Creator and a hereafter, why be responsible? Why distinguish between mine and thine, between good and evil? Why work? Why not gambol? Yet if the conditions will not permit him to enjoy himself according to the "new" logic, when the self same teachers dispute his right and method of enjoyment and prevent him

effectually from doing so, must he not distrust the science that has mislead him? On the other hand, the Christian workman who clings to his creed of love of God and fellowman, must he not equally distrust a science that desires to rob him of all his ideals? And this growing distrust is the achievement of the faddists; with their uncontrolled clamor, their extreme faddism, and their prurient publicity, they are bringing true science into disrepute.

## Newburyport of the Clipper Ships and After

CAROLINE E. MACGILL

**P**ROBABLY no city of New England so well epitomizes the history, and indeed the life of the section so completely as Newburyport. The statement will hold true from whatever angle you view it, sociological, industrial, commercial, racial, social, religious, educational, literary, even artistic, political, and military. The Boston of today presents New England life in flux, as any great city of our country and time must do. Other cities are noteworthy more for the static nature of their life, or for presentation of but one side, however important. But Newburyport comprises the old and the new, the static and the dynamic, commerce, industry, finance, leisure, in an almost bewildering independent complexity.

Chronologically, Newburyport forms part of one of the oldest settlements in the Bay Colony. The Merrimac Valley was a rich farming section which early attracted the attention of the land-hungry artisans from Lincolnshire, selected for emigration, because "inured to labor from their youth up," by the thrifty Massachusetts Bay Company. The Ship Green of "Ould Newberry" marks the center of the original community, with its blockhouse for defense, and the holdings of the settlers scattered for a dozen miles between the Parker and Merrimac rivers. There was very soon a distinct flavor to this outpost town, showing thus early the true characteristics of the American frontiers, intense individualism, and an inclination to aggressive independence. This led to the separation, in 1765, of "the Port" from the main town, over a question of education. The dwellers in the port, forming the commercial and industrial part of the town, considered themselves ill-treated in the matter of schools, and petitioned the General Court in 1763 to be set off from the parent town. Among the representatives of "the waterside people" who signed the memorial in behalf of their fellow citizens, Michael Dalton and Patrick Tracy are apparently men of note, who are entitled to *esquire* after their names. The names also suggest that the more active people of the port were not wholly of Anglo-Saxon origin.

Among the first acts of the new town was to provide for the erection and maintenance of three large schools, and suitable engines for fire protection. Apparently the agricultural population of the greater part of the township could not see the necessity of either, to any great extent. There was at least one in Newburyport who did not, the picturesque and spicy "Lord" Timothy Dexter, one of the oddest characters to be found in American annals. He was of the opinion that learning made people mad! From the evidence of his own book, "a pickle for the knowing 'ones," written without capitals or punctuation points—they were printed in much profusion at the end of the book, with instructions to pepper and salt to taste—"larning" had little to do with the production of his eccentricities. He was typical of the town of his time, a successful merchant who traded all over the world, and a salesman who should be the envy of modern teachers of the art, since he was able to sell warming pans to naked Africans, and make a profit out of the transaction.

Newburyport was then famous for the number and quality of the ships built in its yards. During the Revolution, a large proportion of the privateers were built and manned there. In 1805 it is recorded that forty-one ships, sixty-two brigs, two "snows," two barques, and sixty-six schooners, besides sloops, belonged to the town, of possibly 7,000 inhabitants. It was among the most renowned American ports of its time. Like many another, it was hard hit by the embargo. The shipyards were deserted and afterwards turned to other uses, ships rotted at sunken wharves, and Newburyport, like its neighbors, saw the glory and romance of the sea-rovers fade and give way to the prose of the rising factories.

Standing on Pleasant Street one day, I saw boxes of shoes go by, addressed, the one to Ceylon, its neighbor to England. Near the tail of the truck was one destined to Buenos Ayres. But they are no longer carried in the good ships once built in the same town. The change is spiritual as well as manual. There is little to



dream about a shoe, even if it be the trim, fine "turn-shoe" destined for the slender foot of Beauty. A great ship, however, which shall wander to many lands, see many wonders, perhaps perform noble and heroic deeds, has the same appeal today that it had for the young Columbus, kicking his heels on a barnacled spile in the harbor of Genoa. Newburyport needs its ships.

It is a prosperous little city, with a notably handsome "High Street," literally named, for it is on the ridge of land which rises like a crest between the banks of the Merrimac and the low, fertile farm lands behind. It possesses an extremely fine Christopher Wren church, and at least two scarcely less notable, indispensable accessories of every well-appointed New England town. Its houses are many of them stately Georgian dwellings, occupied often by the descendants of the men who built them. There is comparatively little poverty, and no conspicuously great wealth, but much comfort. I can imagine few more wholesome places in all our broad land. There is a surprising variety of industry, from fine bronze and silver manufactures to shoes, cotton fabric, and combs. The factories are set pleasantly by the river-side, or along a shady street, by a sweet green bit of park. There are no dreary wastes of blank window-pierced walls, like some shot-spattered bastille, sordid and depressing.

But a city is not made up of its houses, nor factories. Men and women and the temper which is theirs, determine the destinies of a town. And here, as in other things, Newburyport sums up America. Not alone because it has always been conspicuously patriotic; that is rather an effect. To be sure, it educates its children in sight of a green made memorable by encampments of soldiers in six or seven wars, a record matched by few, and that must have its effect upon their minds, but because, in the spirit of the "men of the waterside" the schooling of its future citizens is wisely and well done.

It is typically polyglot. Irishmen, as I have hinted, came very early. The local parish is one of the oldest in New England, dating from about 1825, with a handsome Gothic church, schools and orphanage. A second church, with its schools, cares for the French and Portuguese, who have settled largely in the eastern end of the city, near the sea. There are Armenians, Greeks, Italians, a few Jews. What is to weld these diverse races into one people, American in spirit, yet without sacrifice of rich cultural backgrounds which are theirs by inheritance?

Here Newburyport, like America, needs the breadth of vision, the cosmopolitan outlook, that should peculiarly be the inheritance of a city set by the sea. It is a spirit of adventure, of interest in all lands and all peoples under the sun, a spirit that welcomes each newcomer, because it knows that he has much to give. I had the privilege once of helping Newburyport shape her growing citizens. There stands out in my memory a time

when we were hearing much about certain dreadful things happening in eastern Europe. At the same time there was in my class a very lonely little girl. The other children did not quite know what to make of her, and she did not know the way to their interest. One day, to further better acquaintance among us, I asked all to bring in stories, gathered from their parents, of how and why our parents or grandparents came to America. The dusky-haired maiden was the heroine of the day, for she told a thrilling tale, out of her own experience, of hardship, persecution, suffering, sacrifice, the history of the immigrant lying back of more than half America. No longer were the tales we heard shadowy things, half believed. Armenia stood before us, dramatic, vivid, in the person of one thirteen-year-old little girl, who said her older sister and brother had not escaped. We shuddered as we realized what she meant.

We call some of the newcomers to our shores unintelligent, in spite of our fashionable knowledge of the effects of shock and bad training in childhood, and in spite of the fact that most of them possess the peasant craft of their race and place in high degree. It is a lack of imagination, even of courteous interest in those who are facing life in a new land, just as our ancestors once did. We should not forget. We are glad of our past, proud of the place whence our forbears came; it does not make us any the worse Americans. Nay, I venture to say that he who denies and maligns the land of his birth or origin is much like him who besmirches his mother, incapable of loyalty to anyone. For loyalty is not built upon disloyalty. Governments are good or bad, much as men themselves, and may rightly be rejected, if contrary to right and justice, but the "old country," the land and the people, the folkways, the crafts and culture, are ours by right divine, and should never pass from the memory of our children.

It takes vision to see that this is the true Americanism, the true democracy, power of the people. But Newburyport is fortunate. At the head of her schools she has a man of rare vision and wisdom, with the still rarer gift of ability to choose and give responsibility to those fit. So they are solving the problem of what is sometimes called "Americanization," not by a forced and futile uniformity, but by pressing on to the good things which are to come, without abandoning that which went before. Once Newburyport's ships went to all lands, bringing back treasures from many strange nooks; now that which is greater than material wealth seeks Newburyport, men and women with courage and patience, willing to sacrifice, to live frugal lives, to toil early and late, to make a home in a new land, for themselves and their children. No more can be said of the first settlers of "ould Newberry." They are going to make splendid ancestors, as well as useful citizens of to-day.

We need them. Our industries need them. But we need also to remember that a large part of their future

lies in our hands. They look to us for ideals. What shall we give them? Money-madness? Luxury? Bigotry? Race hatred? Or justice, generosity, sympathy, brotherhood? Perhaps, before we try too hard to Americanize the "foreigner" we should formulate in our own minds what we mean by Americanism, what America stands for. Otherwise, by looking only to our practise, our vain and silly impedimenta of life, he may misunderstand what are our real ideals.

## Economics Without Ethics

T. J. FLAHERTY

BY contrasting present payrolls of basic industries with those of the days of 1920, when employment was at its peak, Secretary of Labor Davis estimated that 6,000,000 wage earners were recently idle. Last April and May labor unions and statisticians calculated the number to be between 4,000,000 and 5,000,000. The significance of the figures for April and May lies in the fact that while in former periods of depression the worst time usually came in January with improvement through the building and harvesting seasons, when the number of unemployed was reduced two-thirds, this year the number of unemployed has increased about one-half since last January.

Another aspect of the crisis that should receive attention is the purse of the wage-earner, probably depleted, as compared with last year. Add to this the prospect of winter and it will require no invention of the imagination to view with alarm danger of real suffering and serious social emergencies.

To deal with with the problems of unemployment President Harding called a national conference, and no doubt much good came from it. And although, as the *Nation* says, since the immediate question is "whether anything can be done to relieve the acute catastrophe which seems to be already at our doors, we need not waste space to prove the obvious points: (1) that private charity is wholly inadequate; and (2) that whatever is to be done must be done under our present economic framework," yet there are times, especially during the periods of travail and suffering like the present, when the benefit to be derived by converting, as Cardinal Newman says, our national apprehension of truth into real flesh and blood experience is so fruitful that a few words on the economic scope of Catholic charity might prove interesting.

The firm "principles of Catholic charity concerning the ownership and use of goods and the true equality and brotherhood of man," so well expressed by Dr. Ryan, are the "supremely great principles" upon which Catholic economic thought is based. On the other hand that political economy, without ethics, is today bankrupt, impotent, useless in helping to relieve poverty or in raising man to the ideal of a "true equality and brotherhood," is patent to the most careless thinker.

Historically those who degrade economics into an art of

getting rich, with dollar-hunting maxims for principles, have nothing to build on. To go back to the eighteenth century when the "classical" economists of that period refused to consider ethics as a part of economics; to go over the evil acts committed in the name of industry and commerce, to tell again the story of economic "liberalism," that struck by implication the whole system of Christian ethics, the story of *laissez-faire*, that darkened the intellect, froze the heart and suffered millions to die in the agony of famine, as in Ireland and India, (Devas), to quote from English blue-books of the early nineteenth century, which tell of the frightful realities of industrial depression, the tortures of little children, the degradation of women, the deadly condition of factory work, would not help their cause. To point out that the effect of things so terrible was to characterize political economy as the dismal, gloomy, the frightful, homicidal science, would not help their cause; but it does bring out clearly the fact that circumstances now force men to apply the natural law, although in theory they still cling to the principles of the days which held that ethics had no place in the scope of economic science.

Catholic teaching on political economy is hampered neither by scope nor method. There are no false principles to bolster; no injustice to defend. In these days of open covenants secretly arrived at, political economy almost ceases to be synonymous with the science of economy; it should be called "*chremastistics*," the science of getting rich—quickly. But Christian democracy, concerned with the nature and destiny of man and his surroundings, teaches that "without the well-being of the working man States cannot endure," that

Justice demands that his interests be carefully watched over, so that he who contributes so largely to public welfare may share in it, that being housed, clothed, and enabled to support life, his existence may be more endurable. Solicitude for the well-being of the workers will injure no interest; on the contrary, it will benefit all; for it must benefit the commonwealth to secure from misery those on whom it so largely depends.  
(Leo XIII, *Rerum Novarum*.)

Now despite the acclaim that greeted such teaching of Pope Leo XIII, his doctrine is not new. It is but the application of Christian ethics to particular needs. There was no science of political economy, *per se*, in the early Church, yet in Palgrave's "Dictionary of Political Economy," we find

The Catholic Church, through the fathers, in the first ages of Christianity and through the doctors in the Middle Ages, has always occupied itself with the social question from certain points of view, especially with regard to the relations between the rich and the poor.

Indeed, so true is this that men have never been able fully to escape Catholic influence in economics. From Luther to Kant; from Adam Smith to Marx, from the time when private judgment was first recognized as a principle upon which to regulate our morals down to the time when the categorical imperative taught men, as Father O. A. Hill brusquely puts it, to act as they thought and to



think as they pleased, even down to yesterday, when Keynes, famous English economist, said that "to pursue the science of political economy independently of ethical inquiries is the right way," we find running through this Daedalian labyrinth the golden thread of Catholic truth. Pope Leo XIII realized this in his day, and with profound erudition restated Christian principles bearing on the social question, a work that should make men of today his debtor, for out of that teaching has come, in America, the National Catholic Welfare Council, whose fearless stand, in opposition to the hypocrisy of the present time, bids men hope that truth is awake in the land. And no better way to round out what we have been trying to convey could be found than to quote the National Catholic Welfare Council's words on Social Reconstruction—"A New Spirit a Vital Need"—

Society, said Pope Leo XIII, can be healed in no other way than by a return to Christian life and Christian institutions. The truth of these words is more widely perceived today than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. Neither moderate reforms nor any other program of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.

And so God speed the effects of the unemployment conference, already too long in coming. For Catholics place this problem in the category of love: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." (*Matt. XXII, 37-39.*)

### COMMUNICATIONS

*Letters as a rule should not exceed six-hundred words.*

#### Appeal Publishing Company

To the Editor of AMERICA:

In your issue of November 26, I read with much interest the article, "Literature for the Masses," by Elbridge Colby. Having seen in the *Literary Digest* an advertisement setting forth the merits of the list of books to which Mr. Colby has

drawn attention, I ordered several of them, including Pope Leo's encyclical on Socialism. I found them to be of the character described in AMERICA, the pages at the end being filled with anti-Catholic and Socialistic propaganda. Several marked copies of these pamphlets were sent to the *Literary Digest*, which has since discontinued the advertisement. The purpose of my communication is to warn Catholics against making the same mistake as myself.

Williams, Arizona.

AGNES M. BUTLER.

#### Long's "History of Literature"

To the Editor of AMERICA:

In a communication which appeared in AMERICA for December 31, Sister Anthony, S. N. D., comments upon Long's "History of Literature." After admitting "the disadvantages inseparable from the use of the book," the writer adds, "Nevertheless, our school uses this text. Why? Because it is the most satisfactory from the literary standpoint." Now, it may be possible with some textbooks to teach the history of literature without imparting an appreciable knowledge of the history that serves for its background. This, however, is quite out of the question with Long's book. Why? Because, as Long himself says in the preface, his aim is "to show how a great book generally reflects not only the author's life and thought but also the spirit of the age and the ideals of the nation's history." In view of the fact that Long consistently conveys a false impression of the spirit and ideals of peoples and nations, he cannot give a satisfactory literary criticism of the peoples, whose spirit he misrepresents and whose ideals he falsifies. Elsewhere ("Puritanism in History and Literature" America Press), I have tried to develop this point in detail, by a brief comparative study of Milton and Dante, but the limited space of a letter precludes the possibility of even a cursory review of it here.

The concluding sentence in Sister Anthony's letter might, possibly, be a bit misleading. "We Catholic teachers feel that we have not had the cooperation we should have received from our Catholic leaders in pedagogy." The writer of this sentence is, I know, familiar with the cooperation of our leaders to be found in the numerous excellent publications of the Catholic University pedagogical series, the Stonyhurst series, Father Donnelly's works on English, Father Connell's textbook on poetry, etc. Undoubtedly it is the high ideal in education, cherished by Sister Anthony and the host of her self-sacrificing associates, that makes the cooperation of which she speaks, seem slow and inadequate, but it would be inaccurate for others to conclude from the words quoted that the actual cooperative work of Catholic leaders in pedagogy, is negligible.

Another point, though not suggested by the letter to which I have referred, deserves mention. A field other than literary, in which these same men are seconding the tremendous sacrifices of our women who are consecrated to religious education, is the work of summer-schools. Many men, to my own knowledge, fatigued with a year's work in the classroom, have gladly devoted their whole summer to the work of helping our Catholic teachers. Why? The answer was given the present writer by a priest and scholar who, in his seventy-third year, was delivering three lectures a day at our largest Catholic university in the largest city in our country, "I would undergo any sacrifice to help these good women—they are the hope of the Church in this country." May such cooperation, actual and potential, soon be directed to a scholarly and adequate textbook to supersede Long's history! Meanwhile, would it not be a good plan to adopt some such work as "The Student's Handbook in English Literature," by Pyre, Dickenson and Young (Century Co., N. Y. City)?

Woodstock, Md.

TERENCE L. CONNOLLY, S. J.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 14, 1922

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### Catholic Sadducees

IN a discerning article, which appeared in the *Atlantic Monthly* for January, Mr. Joel Blau gives a penetrating analysis of the individual and racial soul of the Jew, and of the aspirations which, in spite of disintegrating influences at work for many centuries, have been kept intact by the Jewish people in every part of the world. The article is well worth reading for the light which it throws on many of the baffling characteristics of a very remarkable branch of the human family. The writer, however, is far from maintaining that there is absolute solidarity in the matter of ideals. He points out two classes which he describes as the "two eternal types of Jewry," the ancient Pharisee and the Sadducee, the former concerned with the spiritual problem, and the latter more worldly, more yielding to the lure of the environment:

And the distinction holds good, too, as between their latter-day counterparts. Your extraverted modern Sadducee is turned outward: his chief concern is to make his bargain with the world even at the expense of the time-hallowed spiritual treasures of his distinctive Jewish life. He would lose his Jewish soul, if he could only gain the world. The result is that he usually loses both. Your introverted modern Pharisee, on the contrary, is turned inward toward the mystic recesses of the Jewish heart: his hope is to keep his own soul and thereby ultimately to gain the world. But he would rather lose the whole world than lose aught of the riches of his soul.

The term Pharisee is, of course, used in the writer's own sense, without the connotation of hypocrisy usually conveyed by it, but with this limitation he has given succinct expression to a truth that has a far wider application than he has actually given to it. It is not so much the Jews as mankind itself that divides itself thus sharply. Not merely Christianity in its broader meaning but Catholicism

also has its Sadducees, its compromisers, its devotees of God and mammon. More and more are we confronted by the spectacle of those who are asking themselves what they will take in exchange for their souls, and the answer only too often is some thrills of pleasure, a little gold, the smile of a social set. But the growing number of those who would sell their souls for a mess of pottage only emphasizes the multitude of those sincere, fearless, whole-hearted Catholics whose lives are radiant with the vision and the strength of the supernatural, whose hearts are aglow with the inspiration of the Gospel, whose faces are set steadily towards the celestial Jerusalem, whose feet are treading fearlessly in the steps of Christ. These are the great predominating body in the Church; as for the Christian Sadducees, their loss is their own; in spite of the scandal they give, they do little harm to the Church.

### Woman and the Latest Amendment

TO equalize the sexes in all rights, except a few which will be reserved for the ladies, some of our newest voters are proposing a Twentieth Amendment to our purple-patched Constitution. This, doubtless, is meet and proper. For by the law of nature, not to invoke the laws of courtesy and the traditions of a world which owes its civilization to Christianity, woman is entitled to privileges which will be accorded, whether the Constitution adds two more amendments, or 2,000, or none at all.

But a member of the legislature in the imperial and chivalrous State of Maryland proposes to embark upon a sea of literalism. If the ladies desire equality, he, a wise man, will not say them nay. In Maryland, at least, the tyrant's heel shall not rest upon their collective neck. Hence he has introduced a bill, full of strange provisions which he calls "needed reforms." First of all, this iconoclast would repeal that section of the State Constitution which protects a wife's property against her husband's debts, thus equalizing her to her husband in the same sense that the law requires him to pay her debts. Wives will also be held legally for the support of their husbands, just as at present a husband may be compelled to support his wife, or go to jail. But if a husband runs up a bill for his little necessities, and the wife thereupon deserts him and his interesting little family, the defaulting wife is liable to arrest under the same process used against a deserting husband. Finally, a disillusioned husband suing for divorce may, if successful, demand counsel fees and alimony. Decidedly the Federal Amendment, which of woman made a voter, is not to remain a dead letter in Maryland.

This may have the appearance of fooling, even if not excellent fooling, but it is only an appearance. The majority of our States have special laws for the protection of women. Minimum-wage legislation and legislation requiring more favorable working-conditions are but two instances in point. The effect upon a mass of very useful



State legislation wrought by a Federal Amendment which abolishes "all political, civil or legal disabilities on account of sex, or on account of marriage, unless applying alike to both sexes" might be destructive, since the Amendment might easily be interpreted in the sense which the Maryland legislator has already attached to it.

In any case, it would seem reasonable that our newest voters cannot have their cake and eat it. That so many women are forced to gainful occupations is a greater misfortune than we are willing to admit; but since they are so forced it is desirable, for the plainest of reasons, that they should be accorded a legal protection not given to men. Sex-legislation is an unhappy necessity, but it is infinitely preferable to legislation based on the proposition that sex does not exist.

Yet since Congress, for the purpose of law-enforcement, has declared non-intoxicating liquors to be intoxicating, and since the Supreme Court seems unwilling to question the assumption by Congress of this power to repeal the laws of nature, it may be possible to achieve a legislation which at once denies the existence of two sexes, and provides special exemptions for one of them. Within recent years Congress has trailed along strange paths, and it may yet go down to the sea to imitate Canute and Mrs. Partington. However this may be, there is hope that at least our Catholic women will scan from time to time the inspired pages which St. Paul wrote at the dictation of the Holy Spirit, and learn from them a woman's true crown of glory, which is not hair, but her willingness to sacrifice that, or anything else for those whom she loves, and for God above all.

#### Property Rights and Other Rights

A RECENT Chicago divorce case, in which the immediate parties were persons of unusual social and financial prominence, occupied the attention of the learned court for all of fifty-nine minutes. The actual pleadings lasted scarcely ten minutes. The rest of the time was consumed in discussing the equitable disposition of certain parcels of real estate. Apparently, the property-rights involved were of greater importance than the dissolution of a marriage.

The incident accords with our scale of social and moral values. Today the dissolution of a sacred compact or the destruction of a unit of society, is not, in the eyes of the law, an excessively serious matter. In fact, many Americans regard the stability or loosening of the conjugal union as of no concern to the community at large. As it is a personal, so it is a private affair, although for the protection of property and for conventional reasons, it may in certain aspects need the sanction of the civil law. So closely does American society fall in with this view, that most of our States show a higher degree of civil intelligence and a more delicate concern for the public welfare, in their fire insurance laws than they do in their legisla-

tion for the protection of the one institution upon which the welfare of society itself is based.

The Chicago divorce case dealt largely with real estate transfers. This fact illustrates another characteristic of American social life. Society today knows one right only; the right to property. True, this right is an undoubted right, and society must defend it, but not at the expense of other rights. It fades into insignificance when compared, for instance, with a man's right to life, or with his right to receive in return for his honest labor a decent support and that well-being which makes life differ from mere animal existence. All that we Americans know from the Declaration and from the Constitution, our noblest State papers, supports the right to a decent existence against the right to the acquisition of property, in case of conflict. It is true that there need be no conflict, but in conditions actually existing at the present time, the conflict is often bitter. As an almost unvarying rule, the law sides with property, not out of hatred for the struggler, but because property is a far more tangible subject to deal with than a struggler's aspirations for life and comfort.

It is an unfortunate human limitation that the vigorous defense of one right often tends to weaken our appreciation of another right equally, or even more vitally, necessary to the welfare of society. We do well to defend man's right to property, but we have preached long enough on that subject. What American society needs today is not the hot defense of property rights, but words spoken by lips that, like the prophet's, have been seared by fire from on high, to preach the stern duties and the fearful responsibilities which the possession of property entails.

#### Illiteracy and Moral Illiteracy

THE Commissioner of Education has issued an appeal for more funds. To his credit, the Commissioner makes no bid for a higher salary. All his plea is for his bureau which, he believes, is not appreciated at its proper value. More specifically, the Commissioner claims that the policy which Congress has pursued for years, of granting appropriations which are large enough to begin but not large enough to finish plans and surveys of real value to the teaching profession and to the schools, checks what good the bureau might effect. In this contention, the Commissioner is probably correct. But it is curious to note that he does not realize what an excellent argument he thus presents against a Federal Department of Education. If Congress is unable to care for one small bureau with definitely limited powers, there is no reason to believe that its control of a Federal Department with powers that are plenary, would be satisfactory.

Unfortunately, too, in what is a perfectly legitimate application to Congress for more generous appropriations, the Commissioner sees fit to quote figures in favor of the establishment of a Federal Department, which are very misleading. "The war," he writes, "indicates the illiteracy

of practically twenty-five per cent of the population." If this be true, illiteracy has shown a startling decrease during the last two years, for the carefully compiled figures of the Bureau of the Census show that the percentage of illiteracy for 1920 is only about 6 per cent! Obviously, if the schools, existing as they do at present free from Federal control, can effect so marvelous a reduction in illiteracy in two years, it would not seem prudent to break up this system, with the probability of reproducing in the educational field the inefficiency which the Government has thus far displayed in attempting to rehabilitate our disabled soldiers. "Let well enough alone" is often an excuse for laziness, but it is applicable in the present instance.

As a matter of fact, a man is not necessarily illiterate because he cannot read and write the English language, nor does it follow that an illiterate is either a bad man or a bad citizen. Literacy is certainly desirable, and the respective States, not to mention hundreds of private societies, are working valiantly and with success, to spread it. What should cause the Commissioner of Education to pause is not illiteracy in the commonly-accepted sense, but that moral illiteracy, which in the opinion of competent judges, is fast becoming the hall-mark of a considerable portion of the rising generation. It is well to teach our boys and girls to write, but if it be said that literacy is the one thing necessary in a representative democracy, an emphatic dissent must be registered. In the view of so genuine an American as Washington, without religion there can be no lasting morality, and without morality, democracy perishes. Judged by this canon, the little red school house is not the foundation upon which the Republic rests, but the dynamite which destroys that foundation. It is about time that we cease to seek political salvation in the multiplication-table and the spelling-books, and turn the eyes of our children to Him without whose favor, no State, however great its resources, can long endure.

#### Archbishop Nouel and American Imperialism

SOME years since, as the American people have only lately learned, the United States Government, acting without just cause or constitutional warrant, invaded Santo Domingo and wrested to itself the Government of that venerable republic. Abuses followed this illegal act, some serious, even brutal, and as a consequence of them, a United States Senatorial Commission of Investigation visited the Island last month. While this Commission was at work there, the Managing Editor of the New York *Nation* submitted a questionnaire to Archbishop Nouel, the metropolitan of the republic, a prelate distinguished alike for probity and scholarship. This questionnaire and the answers thereto are subjoined without comment; which, indeed, is unnecessary:

*Question.* What is your desire with respect to the Domini-

can Republic and the American Occupation? *Answer.* My desire is to see the Dominican Republic once more in full enjoyment of its liberty, independence, and sovereignty.

*Q.* Is that in your judgment the prevailing view of the Dominican people? *A.* This is also the unanimous desire of the Dominican people.

*Q.* Do you consider that the American intervention was in any wise justified? *A.* In my opinion, the American Occupation was in no way based on any principles of right and justice, and the intervention was unjustified.

*Q.* Do you consider that the five years' Occupation has in any sense been beneficial to the Dominicans? If so, what benefits, specifically, have been conferred. *A.* I do not consider that any benefits have been received from the intervention; on the contrary, I consider that the expectations of the Dominican people in regard to the American Occupation have been completely disappointed.

*Q.* Do you consider that the five years' Occupation has been harmful to the Dominicans? If so, what injuries, specifically, have been inflicted. *A.* During the American Occupation the Dominican people have seen and learned many things before unknown to them, and which have been in many ways hurtful to their ancient traditions and customs.

*Q.* Do you consider that the five years' Occupation has increased the friendly feeling of Dominicans for the United States, or otherwise? *A.* I do not think that the American Occupation has increased the friendly feeling between the Dominican people and the people of the United States; quite the contrary.

*Q.* What, from your knowledge of the state of opinion in the Latin-American world, has been the effect of the American Occupation on the feeling of the other Latin-American republics toward the United States? *A.* When I was in Rome last year I had occasion to meet archbishops and bishops from all parts of South and Central America, and the opinion was unanimous that the Occupation was unjustified; and, moreover, they freely expressed their opinion that their countries should get ready, as nobody knew whose turn would come next.

*Q.* What, from your general knowledge of the situation is your opinion of the conditions in the sister republic of Haiti? *A.* Of Haiti I know personally very little, but from reports received, things appear to be very bad also in the neighboring republic.

*Q.* What message have you for the liberty and justice-loving people of the United States nearly all of whom have been, at least until very recently, uninformed on the events in Santo Domingo and Haiti during the last five years? *A.* The only message I have for the liberty and justice-loving people of the United States is that it seems impossible that the same people who so generously poured out and shed the blood of the best of its manhood in defense of liberty should at the same time deprive a small liberty-loving people of that same liberty and independence which has been their birthright and privilege for almost a century.

*Q.* What course should in your judgment be followed by the Dominican people if the response of the present American Government falls short of fulfilling their aspirations? *A.* The only course I know of is to trust in God to whom we trust our destinies and wait patiently.

For the rest, it remains to congratulate the *Nation* for its defense of freedom and to thank the Editor of that paper for his courtesy in permitting AMERICA to use this important document.



# Literature

## THE SOGGARTH SINGER

A BEAUTIFUL title is "The Soggarth Singer," said to be graven on the tomb of the much-beloved Father Matthew Russell. Surely it belongs to him, not only for his metrical poems, but also for his prose, and the greater poem which was his life; and it is hard to overestimate the indebtedness of the Church and the world to that long line of priestly singers, which has come down to us from John of Patmos through Ambrose and Thomas of Aquin to Gerard Hopkins and John Tabb, not to mention a host of living writers.

Strange as it would seem, at first sight, that a priest should be a poet it would be stranger still were he not a poet. For a poet is by the derivation of the word a creator, and surely of all creators in the world of men, the priest ranks first. It would almost seem by hypothesis that a priest should be a poet, for his very intimacy with Divine things. He who consummates the union between man and Divinity is a maker of things beautiful far beyond the abilities of the verse-maker, however heavenly-tuned his lyre.

Like all arts, poetry, in its accepted sense, enters its widest and truest service when it allies itself with religion and gives expression to the faith of men and the worship of God. Exiled from its true native land, poetry is apt to degenerate into vile ballad or prurient analysis of debased passion, just as music tends to lapse into jazz, literature into iniquitous description of human degradation, the dance, drama, and the pictorial arts into the portrayal and arousing of the lowest sensual emotions. Perhaps nowhere is the contrast greater, however, than in that form of the afflatus which can produce the Magnificat and the Psalms at one end of the scale, and the low ballads of the street, common to all times, at the other. For poetry is, indeed, the sum of all the "creative arts" and partakes of the nature of all. It lays under contribution the rhythm, assonance and metre of music, the narration and description of prose, dramatic form, and the imagery, mass, color and contrast of painting and sculpture.

Because of its native high estate, it can sink very low in its debased form, especially when allied with truly great genius. Among English poets, Swinburne stands out of his time for this mishandling of his powers. He was obsessed by the worst of the Greek and Latin poets, and could not seem to realize that poetry, like all arts, marches with time. No true creator attempts to turn the clock backward. Nor has any creative artist ever attained the highest rank by dwelling upon the miry, offal qualities of humanity. Beauty is by nature and grace exclusive of ugliness, whether of body or soul. Inevitable must be the contrast of Swinburne with his greater contemporary, who, in spite of the outward aberration of much of his life, never lost the touch of the priestly dream of his youth. Against the horror of Swinburne's verses,

Thou hast conquered, O pale Galilean,

And the world has grown gray with thy breath.

came the splendor of Thompson's "Orient Ode," the exquisite tenderness of "Ex Ore Infantium," and the majesty of "Assumpta Maria." The warmed-over ardors of an age, dead and forgotten by the majority of healthy men, have in fact the pallor of the grave, in comparison with the prismatic glory of the minstrel to the court of the King Who liveth and reigneth forever.

In place of such subjects, susceptible of the most poignant beauty of ideal and phrase, the most delicate and colorful of word-painting, the widest range of tonal loveliness, we have today, all too often, a dissection of the lowest thoughts, emotions, motives, and acts. What a mockery to call this poetry! Evil men and their ways, it is true, may be described, in order to

warn men from forbidden paths, but why pretend that a midden is capable of eliciting the same esthetic pleasure as a flower-strewn meadow? It is a comfort, however, to reflect that St. John Damascene, St. Bernard of Cluny, St. Thomas Aquinas, St. Francis Xavier, John Henry Newman, and the whole mighty line down to the latest priested lad, who can only find expression for his new wonder in the power of song, will be inspiring and consoling men's hearts when the mercy of the dust has claimed those who have preferred the sordid and evil in men's souls.

The wonder is that every priest cannot be called in the argot of literature, a poet. Yet perhaps there is a reason. I bethink me of a certain priest, some fifteen years in orders and still counting himself a young man. He is one of those who do a vast deal of work, by the power of a finely tempered, organizing mind. The last thing he would think of is to call himself a poet. His days are filled to the last minute by the demands of his exacting post, for he is responsible for the schools of a great diocese. Yet he loves to take upon himself the yearly instruction of a class of adults preparing for baptism. Here he has his chance to do a missionary work which he loves. Not a few of his talks rise to a point of real lyric beauty, not only in depth and fire of imagery, of loyalty and devotion, but in charm and felicity of phrase.

Is not this the secret? Like Father Gerard Hopkins, who hints, in "The Habit of Perfection," of a great gift deliberately renounced, *ad maiorem Dei gloriam*, the priest lives his epic in his consecrated life, writes his lyrics upon the souls of his spiritual children, plays out his drama upon the stage of a stunning world, which he would lead in holy procession to the gates of the New Jerusalem. Seemingly, the song is neither written nor sung, but to the delicate perceptions of the angels, what a glorious paean rises from world-silent lips, a chorus whose melody no human instrument can compass, no human comprehension record.

ELIZABETH THROOP.

## WHERE BEAUTY LIVES

Not in one spot does Beauty make her home.  
She haunts the smoky marsh where herons hide,  
And sun-bridged trees; down aisles of ocean-foam  
She walks, and on snow-peaks where moonbeams glide.  
To her are known the honey-gates of flowers,  
Blue balustrades of dusk, gray halls of rain;  
Night's dew-built fanes, the morning's rapturous towers.  
She romps with red-cheeked apples in the lane.  
Yet Beauty builds supreme the singing heart,  
Makes young lips eloquent for lovers' ears,  
'Shrines hands toil-married in motherhood's high art,  
Heals grief-sick eyes that drain life's cup of tears.  
These Beauty keeps immune from scorn or blame,  
From time's soiled touch, or withering kiss of shame.

J. CORSON MILLER.

## REVIEWS

**The Mind in the Making.** By JAMES HARVEY ROBINSON. New York: Harper and Brothers. \$2.50.

The avowed purpose of this essay is to liberate intelligence through the facts of history. There is also another purpose suggested, that progress in science, that is the natural sciences, must and will change man's moral conduct. Unhappily this moral purpose is always teasing us with hopes and promises, but in the end we are disappointed. We have nothing but a liberated intelligence, an open mind. Now, an open mind, like an open mouth, is a condition necessary to growth, but is no guarantee of the quality of the menu, much less a provider of sustenance. The net result of "Mind in the Making" is that the past has made a

complete failure in every particular, and if you are tempted to make up your mind, make up your mind not to make up your mind at all. Dr. Robinson strives to give the impression that he is presenting historical facts with an unbiased mind, but he is governed throughout by a theory which he is propagating strenuously by a careful process of selection, suppression, and arrangement of facts, as well as by the adducing of mere conjectures as facts. His reading of the past sweeps away as useless rubbish all metaphysics, except skepticism, except, too, his own metaphysics; he removes all religion, all Revelation, including the Bible, which is dismissed as an epic; all art and literature though on these subjects he is indefinite; all ethics and philosophy, except that which began with Descartes, but even Descartes' philosophy is rejected and he remains only as an exponent of the open mind. Most startling fact of all: the book begins with accepting history as a guide and ends by rejecting all history.

Dr. Robinson seems to have a less open mind in this book than in his historical work. In history he cited authorities fairly and broadly; in this work, he has cited only his friends, Wells, G. B. Shaw, Freud and their kind. Is it a historian's mind or one dosed by Darwinianism, which declares: "This is one of the most fully substantiated of historical facts. . . . We are all descended from the lower animals" (page 68). Later on, however, the historical mind reasserts itself, and tells us (page 87) that there are no traces and "could be no traces" of man in a state of nature. That is "a pre-supposition" "conjectural and inferential" "though compelling." The whole section of the book that is concerned with the savage mind, is pure imagination and not history at all. If man was an animal and if his present mind is savage, why not also vegetable and gaseous? Add to the "half a million or million years" of savagery which preceded our few thousand years of reason, a few million years of plant mind and a few more million of the gas mind. Tracing vegetation and vapors in the mind would make an interesting indoor sport. "We might think," says the author, "in terms of molecules and atoms, but we rarely do" (page 158). Why, relying on the author's metaphysics, how could we possibly do anything else but so think, always excepting "the few here and there"?

F. P. D.

**Oliver Cromwell, a Play.** By JOHN DRINKWATER. Boston: Houghton Mifflin Co.

A pyramid wherever set will be imposing, and great historical characters, howsoever "staged" will be interesting. They command interest out of the force of history. Mr. Drinkwater knows that a dramatist's work is half done in the selection of material: witness his subjects—Abraham Lincoln, Mary Stuart, and now Oliver Cromwell. He has cast with skill an attractive "spotlight" upon his Oliver, set an aureole, as it were, around the apotheosis of a man who, in the popular mind, is not likely to be a candidate for applause even in a fiction such as this play. Mr. Drinkwater has the skill of a propagandist; a second reading of his plays is not required to discover that very patent fact. He has an idealized Cromwell; how cultured does he exhibit the England of Oliver's time. The simple commoners enjoy literary criticisms, as if the consideration of poets such as Herrick, Milton and Marvell were their daily and hourly conversations. Quite so—perhaps. And even a peasant, as if he were a Caedmon from the sheepfolds, has a pietistic ballad to meet emergencies. But Mr. Drinkwater, as a student of English literary history, must know that the seventeenth-century England was famous for the liveliness of its invective. And what a literature in that style exists upon Cromwell's name and deeds! There is, from the first Lord Lytton, "a page of prancing prose" addressed to Oliver the Brewer; Cleveland's "wholehearted whackings" supplemented by Butler and Brome, and by Walker and Cowley; and finally a

chorus of unlisted names, chanting against "the Brewer: the English Devill, etc., etc., that durst aspire from a Brew-house to the Throne." (Conf. E. 1035, 3, in British Museum.) And if peasants sang for the Cromwells, as they do in this play, we catch no echo of a popular "Hymne to Cromwell."

Let Cromwell's Nose still reign,  
Let Cromwell's Nose still reign!  
'Tis no Disgrace  
To his Copper Face  
To brew strong Ale againe.

There is no picture of this Cromwell in Mr. Drinkwater's play. He is far removed from uncomplimentary facts and set aloft on a pedestal of fiction: he is presented as the personification of an ideal in pursuit and achievement of a Magna Charta; he is an original Abraham Lincoln. Pity 'tis, 'tis not true. For Mr. Drinkwater's Cromwell is the personification of cant, and Oliver is not the speaker who is heard, but Mr. Drinkwater who is overheard. Take this (*loquitur* Cromwell): "We demand that a man's thought shall be his own, that his faith shall be directed by none. . . . We are the new Independents, the Independents of the spirit. We are determined that henceforth in England no man shall suffer for his faith." Here is a Cromwell Drinkwater fulmination! How liberal! Yet at the moment Cromwell is supposed to be uttering these pietisms, he was knocking heads that differed from him: Episcopalists and Presbyterians were "despots" in Oliver's judgment: they witnessed that the "great Protector" gave the lie to his proclamation "that henceforth in England no man shall suffer for his faith." Again, consider this clever Cromwellian voice in behalf of kings in England, *apologia pro Angliae regibus*, intended to be overheard, since so many kings have been toppled off the other thrones in Europe, (p. 93): "Hereafter there shall be a true commonwealth. We have done that for England. But there must be a king. . . . Henceforth kings shall be for the defense of this realm, not to use it." What an *arc en ciel*, a "staged" rainbow, is Mr. Drinkwater's "Oliver Cromwell." Says a recent essay, well documented, "Mighty Oliver, as 'The Brewer' must have looked, even through their hours of wrath and misery, quite appetizingly funny to King Charles' gentlemen." And his new dramatic apologist also creates a whale of laughter.

M. E.

**Marooned in Moscow.** By MARGUERITE E. HARRISON. New York: George H. Doran Company. \$3.00

The author of this book has given the world a remarkably clear and detailed description of life in Soviet Russia. Free from bias and passion, she writes a story abounding in pictorial and dramatic elements that are as interesting as the content of the narrative itself. Her description, though detailed and over meticulous, never fails to hold attention, yet there is no attempt to prejudice judgment. Soviet Russia is shown just as it is, a sad and harassed land of unspeakable destitution and tyranny. The Czar has gone, but a thousand and one czars, infinitely more stupid and brutal, have taken his place. They and their mistresses flit across the pages, well-fed and gay, while their victims starve or languish in prison. The favorite occupation of these Communist near-statesmen is espionage and its direful consequences, the arrest of innocent people, defenseless women in great part. And the strange part of the tragedy is that the great mass of the nation has no sympathy with it. Clever, fanatical doctrinaires have seized the instruments of government and great Russia is in travail. How a few men have accomplished this is explained as only a woman can explain it: they are working "on the Jesuit principle that end justifies the means." That remark is a touch of genius, though probably Mrs. Harrison who knows as much about Jesuit principles as about abiogenesis, does not seem to realize it.

G. F.



## BOOKS AND AUTHORS

**The Catholic Mind**—In the "Catholic Mind" of January 8, the Hon. James M. Beck discusses the spirit of lawlessness which marks our day. In support of his general thesis, he refers to the five plagues, which according to Benedict XV, afflict modern society. According to the Pope these plagues are, the unprecedented challenge to authority, an equally unprecedented hatred between man and man, an abnormal aversion to work, an excessive thirst for pleasure as the great end of life, and finally a gross materialism which denies the reality of the spiritual element in human life. The comments of Mr. Beck on the words of the Holy Father are timely and eloquent. The fact that Mr. Beck is not a Catholic and is one of the most distinguished lawyers of the American bar lends additional weight to his words. The number closes with "A Word to Labor." It is a word of warning in which labor is urged to use its opportunities with wisdom and moderation. Both capital and labor are reminded that they need each other's help and are exhorted to act in peace and harmony.

**Light Novels.**—"Romance to the Rescue" (Houghton Mifflin, \$1.90), by Denis Mackail, is an English story with the theatrical world of London as a setting. The author's character drawing is good and there are scenes which prove that he has the gift of humor, but as a novel it has no marked distinction.—  
**"Miss Winnie O'Wynn"** (Little, Brown, \$1.75), by Bertram Atkey, is a clever book made up of a number of adventures, through which a girl in her late teens passes with considerable profit to herself. The only thing her improvident father bequeathed to her was a group of worldly maxims and a classification of predatory males into various kinds of wolves. So schooled, Winnie starts out on her career. Her air of unsophisticated innocence makes the wolves fancy her an apt instrument for their schemes, which are largely financial, but under her apparently guileless ignorance there is masked much guileful craft. How these marauders come to grief, incidentally enlarging the charming young lady's bank account, is the burden of the story. The purpose of the book is frankly no other than to pass an idle hour, it is light in tone and character, but for all that it is interesting, humorous and wholesome.—  
**"The Rider of the Golden Bar"** (Little, Brown, \$1.75), by William Patterson White, is a tale of the pioneer West at its wildest. The book seethes with gun-play, villainies, plots; there is a persecuted maiden who is superlatively brave, and a superman who foils the bad men, all unbelievably bad, who charms bullets out of their deadly course, and finally wades through a welter of blood, not shed by himself, to the haven of peaceful connubial bliss. For those who like thrills of the strictly typical and conventional type, the book will prove interesting.

**Father O'Rourke's New Book.**—"The Mountains of Myrrh" (Apostleship of Prayer, New York, \$0.75), by the Rev. John H. O'Rourke, S. J., has just been published. It is the sixth of the series of devotional studies of the life of Christ, which have long been household volumes in the homes of all those who are readers of the *Messenger of the Sacred Heart*. The present book is concerned with the sufferings of Our Lord, and follows the Divine Passion from its inception to the delivery of the victim, by the judgment of Pilate, into the hands of his enemies. It is written with the sure skill of one who has spent more than a quarter of a century in teaching others the lessons which he has now put in permanent form. The author has a remarkable facility in ascetic diction, his pen-pictures glow with the warmth of a sympathetic imagination, vivid but chastened by sound historical and topical knowledge, and although he does not hesitate to point a moral in passing, his main purpose is to present in simple language the successive phases of the crucifixion of the heart of Christ. The book is finely illustrated with

unusual pictures, and bears throughout the stamp of one who has walked with Christ for many decades. The little volume is the equal, if not superior, to anything that Father O'Rourke has done, and all those who love the Passion, and especially all those over whose lives has fallen the shadow of sorrow, will find in it not merely instruction, but solace and comfort. The author's unique knowledge of the life of Christ and his wide experience in dealing with souls have made him admirably fitted to write just such a book.

**Irish Publications.**—Irish publishers continue the evidence that Ireland possesses a varied and versatile school of writers. In the little book of essays, "The Age of Whitewash" (M. H. Gill & Son, Dublin), Mr. Carney has woven many golden threads, his bits of erudition, his merry winks of humor, and his healthy repartee on the "whitewashers" who are modern reformers, all enhance the main fabric of his argument. The second volume "Mortal Coils" (M. H. Gill & Son, Dublin), is made up of ten stories by present-day writers which give glimpses of life among the people, a little incident serving as a window-pane to allow sight and sound of worthy characters, of true pathos and sentiment and of causes that keep the world in health. None of these stories, or, for that matter, none of the stories more artistically done by Corkery and others, will be entered in the so-called "Best Stories of 1921," but that omission is really praise. Irish street ballads, said Canon William Barry years ago, are no companions for the London street songs.

**Cardinal Gibbons.**—It is a difficult task to write anything new about the late Cardinal Gibbons, but it has been successfully accomplished by the Rev. Albert E. Smith and Vincent Fitzpatrick in their "Cardinal Gibbons, Churchman and Citizen" (O'Donovan Bros., Baltimore). "I was fighting for Ireland before you were born" was the Cardinal's observation to a young enthusiast who thought, and unluckily said, that his Eminence's attitude was far too cautious and reserved. Interesting too is a paragraph which shows what Cardinal Gibbons thought fifty years ago on the nationalization of education:

The constitutional amendment regarding the school question recommended by President Grant, if carried out, would reduce our American Republic to the condition of things existing in pagan Rome. In the old Roman Empire the individual was absorbed by the State, which was a political juggernaut crushing under its wheels all personal liberty. In those days, citizens had no individuality, but were counted only as part and parcel of that vast and complicated machinery called the State.

What follows is of particular importance in these days of centralization:

The most crushing of all despotisms is that of a centralized government. It is the idol before which the citizen must offer sacrifice; the Government in assuming the education of the child usurps the place of the father and robs him of his most sacred privilege, that of directing the training of his offspring. The general Government has no more right to dictate to the father when and where and how he must educate his children than it has to prescribe his food or the shape of his clothes. If popular education is wrested from the family and the State and placed in the hands of the Federal Government, of whatever political party, it will give the administration an overwhelming patronage which would destroy all balance of power and reduce minorities to a mere cipher.

When the Towner-Sterling bill which establishes the very nationalization feared by the Cardinal, comes up for discussion, it will be well to remember the Cardinal's words.

**Eugenics.**—In "The Eugenic Prospect" (Dodd, Mead) the veteran, Dr. C. W. Saleeby, discourses pleasantly upon a variety of subjects, such as the beauty of health, the price of war, kitchens, coal-smoke, and city streets. Dr. Saleeby writes, of course, from the standpoint of one to whom positive religion is not an impor-

tant agency in the formation of society, a fact which makes him an unsafe guide. It is to be hoped that civic life in America possesses at least some of the excellences which Dr. Saleeby delights to see in it.—"Sex," by W. L. Stowell, M.D. (Macmillan), is a handbook for teachers and parents. Dr. Stowell recognizes that neither knowledge nor the provisions of the law will insure correct living. "To the knowledge of life's processes and the law's provisions, must be added moral strength and courage." Dr. Stowell writes in a spirit of reverence and restraint, and his book will be found useful by teachers. It is in no sense a book for young people, and is not intended for them.—"Radiant Motherhood," (Putnam) by Maria Stopes is a plea for the general knowledge of contraceptives. The scientific value of the book is negligible, and civilized society could not last long were the theories here recommended reduced to practise.

**Biography and "Religion."**—The sins and frailties of Europe's reigning families, including a number who have lost their thrones since the Great War, are mercilessly exposed in a book called "My Own Affairs" (Doran, \$4.00), which Maude M. C. Foulkes has translated from the French of the Princess Louise of Belgium. She is the eldest daughter of the late Leopold II and the wife of Prince Philip of Saxe-Coburg and in this book she takes the public unreservedly into her confidence and tells what a wretched life even a princess sometimes has to lead. The author's Catholic principles seem sound, but the book is a work of an unbalanced egotist and should never have been published. There are good pictures.—"Famous Leaders of Industry" (Page Co., Boston), by Edwin Wildman, is an illustrated book for boys, which gives brief lives of prominent Americans. Needless to say all of the characters are simon-pure heroes, but even the youthful mind is skeptical of famous men who never make mistakes.—Baron Friedrich Von Hügel professes to submit his "Essays and Addresses on the Philosophy of Religion" (Dutton, \$6.00), which by the way is published without an episcopal "imprimatur," to the judgment of the Catholic Church. His book, however, can hardly be called Catholic, for it puts limits to the knowledge of Christ and attributes a development to His Church inconsistent with the teachings of Catholic theology. In a word, it is a kind of a "via media" between Catholicism and modernistic Protestantism.

**For Priests.**—"Vademecum Theologiae Moralis" (Harder, \$2.50), by Father Prümmer, O.P., is a brief compendium of the author's three-volume edition of moral theology. To those who are acquainted with the larger work, no further recommendation will be needed, for Father Prümmer has an acknowledged place among the moralists of the present day. The order of matters treated is somewhat different from that usually followed in such treatises, but an extended index makes it easy to use. The changes necessitated by the New Code have been incorporated without special notice. The little book is clear, concise and accurate.—"Collectio Rerum Liturgicarum Concinnata a Joseph Wuest, C. SS. R. Editio Quarta Ad Normam Legum Juris Canonici. Recentiorum Decretorum S. R. C. et Novi Missalis Emendata et Ampliata, Bostoniae, Mass., Typis Congregationis SS. Redemptoris 1921" is the title page of another book priests will find useful. While congratulating Father Wuest on the success of his book, we wish to recommend it in this fourth edition especially to our readers. The book has been brought up to date and 120 articles have been added.—The Rev. P. W. Schmidt, S. V. D., the editor of *Anthropos* and the distinguished author of "*L'Origine de l'Idée de Dieu*," has recently published a poetical analysis of the Psalm texts of the four Gospels under the title "*Der Strophische Aufbau des Gesamttextes der vier Evangelien*" (Administration des "Anthropos," St. Gabriel, Mödling bei Wien.) This work will not only be of great advantage to the exegete but may have an important bearing on the solution of the synoptic problem.

**The Church in Mexico.**—Students of Mexican problems, especially of such as more directly belong to the religious faith of a much-slandered people, have hitherto felt the lack of a complete history of the Catholic Church in Mexico. Henceforth they will have no further ground for such a complaint for Father Mariano Cuevas, S. J., now fills the gap left open for so many years. The first volume of his "*Historia de la Iglesia en Mexico*" (Tlapam, D. F. Mexico. Imprenta del Asilo Patricio Sanz) covers the period from 1511 to 1548. If succeeding volumes keep up the same level of scholarship, research and interest as is everywhere in evidence in this first part of the work, it may be affirmed without hesitation that at last an authentic account of the heroic labors of the Church and her apostles in Mexico has been given to the public. Prejudiced historians and pamphleteers draw a gloomy picture of the ignorance in which the Church left Mexico. If they wish for the truth, they must read the chapter which Father Cuevas devotes to the memory of the great Bishop of Mexico, the Franciscan Juan de Zumarraga, the man who first introduced the printing press into the New World and printed the first American book, almost a century before a press was set up in New England or the famous Bay Psalm Book had been published. In addition to this Father Cuevas, supported by documents and facts of the most striking nature, has added a chapter on the origin of public instruction and education in Mexico. It shows conclusively that the Catholic Church was not afraid to educate the Indian. The volume throws new light on almost every vexed problem connected with the history of the Mexican Church.

#### BOOKS RECEIVED

- Authors & Publishers Corporation, New York:**  
The Fight of Guinevere and Other Poems. By George V. A. McCloskey. \$1.50.  
**N. L. Brown, New York:**  
A Virgin Heart. By Remy de Gourmont. Translated by Aldous Huxley. \$2.00.  
**Catholic Truth Society, London:**  
Thoughts from a Child of Mary. By Maisie Ward. Catholics and the Bible. C.E.G. Pamphlets No. 1. 2d; Papal Infallibility. Most Rev. John McIntyre. 2d; Catholics and the League of Nations. By G. Elliot Anstruther. 2d.  
**Catholic Social Guild, Oxford:**  
The Catholic Social Year Book, 1922. 1s.  
**The Cornhill Publishing Co., Boston:**  
In Occupied Belgium. By Robert Withington. \$1.50  
**Mgr. Victor Day, Helena, Montana:**  
First Communion Catechism. Correspondence Course. Adopted for the Diocese of Helena.  
**George H. Doran, New York:**  
Marooned in Moscow: The Story of an American Woman Imprisoned in Russia. By Marguerite E. Harrison. \$3.00.  
**Extension Press, Chicago:**  
The Parable Book. Our Divine Lord's Own Stories. Illustrated.  
**The Four Seas Co., Boston:**  
Envy: A Tale. By Ernst von Wildenbruch. \$2.00.  
**Funk & Wagnalls Co., New York:**  
Ireland and the Making of Britain. By Benedict Fitzpatrick. \$4.00.  
**Little, Brown & Co., Boston:**  
The Hidden Places. By Bertrand W. Sinclair. \$1.90; Winnie O'Wynn. By Bertram Atkey. \$1.90; The Rider of Golden Bar. By William Patterson White. \$1.75.  
**Longmans, Green & Co., New York:**  
A Constitution for the Socialist Commonwealth of Great Britain. By Sidney and Beatrice Webb. \$4.25.  
**Loyola University Press, Chicago:**  
The Catholic Church in Chicago. (1673-1871). An Historical Sketch. By Gilbert J. Garraghan, S.J.  
**The Macmillan Co., New York:**  
The Friendly Arctic. By Vilhjalmar Stefansson. \$6.00.  
**Rue Bayard, 5, Paris:**  
L'Homme au Turban. Par Florence O'Doll; L'Erreur de Gertrude. Par Charles Perronnet; Le Filleul de Fersen, Par H.-A. Doulliac.  
**The Seminary Press, Rochester, N. Y.:**  
Mentals Explained; Grace and Prayer Explained, According to the Munich or Psychological Method. Two Vols. Both by Rev Joseph J. Baiert.  
**Small, Maynard & Co., Boston:**  
Inheritors. A Play in Three Acts. By Susan Glaspell. \$1.50.  
**Stratford Co., Boston:**  
Legends of Life and Other Poems. By Bertha Oppenheim.  
**Pierre Téqui, Paris:**  
Direction Pratique et Morale Pour Vivre Chrétiennement. Par le P.V.H. de la Compagnie de Jésus. \$1.50. Direction pour Rassurer Dans Leurs Doutes Les Ames Timorées. Par le P.V.H. de la Compagnie de Jésus. \$1.50; La Femme Chrétienne et la Souffrance. Lettre de S.G. Mgr. Daparc. 5 fr.; Plans de Sermons pour les Fêtes de L'Année. Par J. Millot. 7 fr. 50; L'Esprit de Saint François Xavier. Par J. E. Laborde, S.J. 5 fr.  
**Joseph F. Wagner, Inc., New York:**  
The Preacher's Vademecum. By Two Missionaries. Translated from the French.



## SOCIOLOGY

## The Evils of Paternalism

TO stand by the Constitution in these days of paternalism and fearlessly oppose the organizations working sedulously to change the character of our Government is considered very old-fashioned. Yet, if we will only reflect, we must realize that paternalism not only demoralizes the people, but destroys democracy.

Our form of government, as designed by the Constitution, is a work of creative genius. Gladstone said: "The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man." Our Government is distinctly a government of the people. It takes its very life and nourishment, as it were, from them. The source from which it derives all political power is the people; hence, the Government can be no stronger than the source which gives it life.

There is no more subtle or sinister enemy of government than paternalism, particularly in a democracy. The life of the latter depends entirely upon the fibre, the capacity, and the virtue of its citizens. Paternalism weakens the fibre which binds together the citizens, the units which form the Government. Paternalism destroys the virtue of the citizen, creates a strong aversion for work and a desire to obtain something for nothing.

## INVASION OF NATURAL RIGHTS

IF the virus of paternalism is permitted to permeate our body politic and incorporate its insidious principles into the Government, it will mark the turning point in the life of our nation. The strength of the people lies in their capacity to develop sturdy citizens who, bound together by an unbreakable fiber of unity, will be self-reliant and self-dependent, citizens whose relations with one another, public and private, will be actuated by high moral principles, citizens who will be guided by the great principles laid down in the Constitution, always respecting the natural rights of the family and the liberty of the individual.

Paternalism destroys the elements of sturdy citizenship by weakening the moral fibre of the people and killing the spirit of self-reliance, of self-dependency, and of self-sacrifice. Under paternalism initiative and ambition gradually cease and at the same time citizens are developed who turn to the State to fit them gratuitously for their duties in life, and to guide them in their activities. Paternalism finally develops into State Socialism and places upon the State the unnatural duties of parenthood, whereby it must provide for the natural existence of its members.

We have in this country today strongly organized groups furthering paternalism. Parading their child before Congress, disguised as a blessing, they have carefully, and with no mean success, concealed its identity, thereby winning the support of many unsuspecting persons, who, in principle, are opposed to it. Among these paternalistic groups there are some who would hasten the day of paternalism through campaigns of education, others through the ballot-box, and still others through physical force.

Examination of the antecedents of these groups fostering paternalism reveals that in nearly every case they are State worshipers who have always sought, as they do now, not only to formulate the duties of the individual, but to force him to surrender his natural rights to the State, bringing under its supreme jurisdiction marriage, maternity, infancy, and education. The most sacred intimacies of the individual's rights are not even omitted from the category of State regulations drafted by these "paternalites." Should their plans mature, we would be deprived of our natural rights, rights which belong entirely to the individual and the family, rights which antecede and are superior to those of the State, and which under no circumstances can ever be conceded to it.

## A SLOW GROWTH

THERE may be some, however, who will think that if paternalism is as dangerous as said to be, it would mature over-night. If there are any who hold this view they are mistaken. The Empire of Rome took over a century to come into being, but while the way was being well prepared for it, the liberties of the Romans were gradually slipping away from them without their realizing the change. This is precisely the case with Americans just now. They do not realize that a continually increasing Federal power showing itself in paternalistic legislation is gradually robbing them of their liberties.

One of the objects of the Constitution, seemingly forgotten, is to protect the citizen in his home from autocrats and bureaucrats at Washington, whoever they may be. Yet, we see well intentioned persons who would not knowingly pervert the Constitution, supporting these "paternalites" in all their efforts even to having the Federal Government enter the sanctity of the home to nationalize the mother and the child on the ground that the mother is not competent to care for her child without the aid of Federal instructors. Have these well-meaning people forgotten that for centuries the flower of American manhood and womanhood has been reared without governmental interference? Do they not know that many of our greatest citizens, like Lincoln, were born in the wilds, and that the mothers of these men had no governmental instructors to counsel them, in bringing their children into the world, or in the best methods of training them? These mothers did not look to the Government for instruction in their motherly duties, or for free medical service; but they are the mothers who produced the builders of the nation. The real objective of the group supporting this movement is not to instruct and aid the mother in raising her family, but to instruct her in the art of limiting it. Evidence of this was given by the character of some of the propagators of the maternity bill just enacted by Congress.

## A FATAL INDIFFERENCE

PATERNALISM is vicious and tyrannical, destructive of every principle of freedom. If the rank and file of American voters would only stop to reflect on the evil of paternalism, food for serious thought would be found. They would discover, among other things, that it places upon them an extremely heavy tax, that it creates a multitude of unnecessary office holders who go forth to harass the people, and that it establishes in a very much more oppressive form what the signers of the Declaration of Independence set out to destroy.

But as Elihu Root has well said: "*The pity of it is that nobody seems to care.*" Why talk about the liberties of the people, or the Constitution which was designed to protect them against autocracy? Only old-fashioned people worry over these things, and the Constitution is an old document, quite out of date in these days in which the State is regarded as the supreme and sole political and social entity. We can only attribute the apathy of Americans to these dangerous movements which not only threaten the life of the nation, but also their own individual security and freedom, to the fact that they as a people do not reflect on the serious and important things of life. The continual reading of the political press has made thinking a lost art. Ambassador Bryce tells us that the Englishmen of previous generations, intelligent but illiterate, were better qualified to vote on important issues than their grandchildren of today who feed on the newspapers. This applies equally to our people and even to our legislators who show much political incompetency when treating the larger issues. Too often they simply vote on these issues without a thorough knowledge of their underlying principles, or what effect they will have upon the nation and people.

## DECAY OF POPULAR GOVERNMENT

**A**RISTOTLE saw the danger of popular types of government sinking into degeneracy. The framers of the Constitution were great students of government, familiar with the views of the old Greek philosophers on this subject. With the strong and weak points of other governments before them, they consecrated themselves the task of formulating a Constitution that would shape the destiny of this mighty Republic and preserve the liberties of the people. The fathers also knew that the Government which they built upon the people would last just as long as the people willingly assumed the responsibilities of citizenship, and remained appreciative of the exalted dignity and obligations laid upon them by the Constitution.

The evils of paternalism cannot be too plainly or forcibly stated. We need only turn to Rome to see its demoralizing effects after she began the free distribution of corn, oil, and wine, which fostered idleness and all its accompanying vices. If we are to endure as a free country our citizens must, like the builders of the Republic, foster self-reliance and independence, never looking to the Government to perform duties for which it is unfitted, or duties for which it was not created.

If the paternalistic spirit which is rampant in this country today is not checked and checked soon, it will completely subvert the principles on which our Government is founded. We see strong indication of weakness in our people today. Let them continue to shirk their responsibilities and duties by transferring them to the Federal Government and soon the Government, being no stronger than the people upon whom it is built, will collapse and will fall into the hands of despots and tyrants whose slaves we shall then become.

JOHN MCGUINNESS.

## EDUCATION

## A Caste System in Education

**I**S it possible that a caste system is being developed in the schools supposed to exist for "all the children of all the people"? Does the enforcement of a compulsory education law send so many children into the schools that the constant necessity to "move up," in order to make room for new comers, prevents the intellectual and moral care that should stamp all systems of education? Is the present plan of gradation, with its semi-annual promotions, its quarterly, monthly, weekly, daily and hourly tests, so imperfect that pupils are no longer classified in regular grades determined, approximately, by age and number of years in school, but that these grades must be again subdivided into classes, not merely because the number of pupils demand it, but also that in these subdivisions there may exist a privileged class? The new condition classifies the children of a grade as bright, ordinary, dull, retarded and defective, and groups them for their school work according to these standards. It is now possible for the school machinery to grind to the limit, and each little learner may so fit in his particular groove that contact with those of greater or lesser ability is impossible. This system has received considerable attention from the press under the title "Vertical Classes."

## DEFECTS OF THE VERTICAL SYSTEM

**I**N an open letter to the *New York Times*, the principal of public school 64, in New York City, explained the plan as it has operated there for five years. The basis of classification seem to be the native ability of the children, and the highest division contain two per cent of the class. The principal says: "The gifted, or A group, I believe, deserve some special consideration. These children are most likely to be the future leaders of our community and it will repay us to develop them in a most careful manner. With classes of twenty-five they can get the individual

attention they deserve. It is poor policy to let them shift for themselves." But the B, C, and D groups, the less gifted by nature, those who need most help, groups that will contain seventy-five per cent of the class will each include forty pupils or more, and apparently will receive no special individual attention. Does this mean that these receive less because they deserve less, not being gifted? Certainly that is the inference. The gifted two per cent becomes the privileged class in a public school in democratic America! Whither are we drifting?

There is no mention of the moral effect of this plan. It is age-old wisdom that to allow a child to think he is superior to others is pernicious. Yet how can he help thinking so if he is told that he belongs to the gifted two per cent? The child who learns easily has less opportunity to develop habits of concentration and perseverance than his slower classmate, but these habits are all important.

On the other hand much harm may be done to the honest, earnest, plodding pupils who are "just ordinary," the seventy-five per cent on whom the stability of society must rest. Tell a child he has power to do a thing, and he will soon measure up to it; stamp him as dull, and he will soon live down to it. It is encouragement that moves the greatest hearts as well as the lowliest; encouragement is what these pupils need, and just what they must lose in any such system. No matter what they are told of the benefits of such a system, only its injustice is apparent to them. Count the results of discouragement, to the children; 507 suicides in a single year and not a few attributable to school conditions! The slow pupil needs contact with the more gifted; the gifted need contact with the slow. Children learn more from one another than from teachers, and care more for the opinion of their companions than for that of an entire faculty.

## SCHOOLLESS LEADERS

**W**HAT basis is there for the theory that the brightest children in the elementary schools are the future leaders in the community? Experience and statistics give reason for an opposite view. College lights rarely shine after they leave college, while the slow students more often become the winners in life's race. If this is true of youth it is doubly true of childhood. The leader in the elementary school often slackens and loses out even in the high school, at the very time when the slow student forges ahead. The greatest philosopher of the Middle Ages was, in school, only the "Dumb Ox." Pestalozzi was "Harry Oddity of Foolville." Grant ranked close to the wrong end of his class at West Point. Washington Irving repaid the boys who did his problems by writing their compositions. Swift and Goldsmith received no college honors, while Shakespeare, Burns and Lincoln had little to do with institutions of learning. Last year there passed from the ranks of educators a man whose educational theories have received national recognition, yet at fourteen Dr. Shields was not able to read. He has left us his own story in the "Unmaking of a Dullard." Surely all of these men were leaders. There are plenty of bright minds behind prison bars and dull ones in high places. Not that brilliancy is necessarily bad or dullness good, but school is life, as well as a preparation for life, where we must live and work with all kinds and where adaptation is often a more valuable asset than knowledge. The main business of the school is to train children to know what is right, and having given that knowledge to create the desire to do what is right. And to that training all have an equal claim.

## EQUAL RIGHTS

**O**F course, New York City with its tremendous population has its tremendous school problems and no doubt this plan was hit upon as a partial solution of one of them. But the great glory of the common school has been its democracy, the right of every child to the best, not merely the right of the gifted to the best. It is true that today there are special classes for the very



weakest, and also true that these classes are even smaller than is Group A. This too may be a necessity. However the real work of the world is not done by either of these groups. The real workers and winners come mostly from the B, C, and D groups. Classes of twenty-five are much to be desired for all groups, but even if there was "a seat for every child" which there is not, and better still, if every child was in that seat, which he is not, there should be no aristocratic class of supposedly bright children. The public school is still the common school and in it all children, whether endowed with great natural gifts or not, have common rights. In it no class should have special training with a prospect of future leadership, but all should be trained toward the best in effort. Future citizens of a democracy should not grow up in a caste system but under such conditions as will develop in each great faith, high hope and a charity that knows no limit, the downright uprightness that is truly vertical.

E. M. R. BAIRD.

## NOTE AND COMMENT

The Gild Idea  
Spreading

"GILD principles in industry have come to stay," says the labor editor of *Reynolds' Newspaper*.

Among the latest to adopt this idea seriously are a number of London tailoring employees, who have established themselves under the title of the Gild of Clothiers, guaranteeing the best possible work produced under the best possible conditions. Judging from the satisfactory results which have attended the efforts in the building and other trades, there is little reason to anticipate anything but success in the new venture. While guaranteeing good work and contented employes with reasonable profits, there is considerable attraction for business men in the gilds, owing to the almost total lack of risk of unfulfilled contracts through labor troubles.

Here is a new light cast on the cooperative idea, showing one point of view at least from which the capitalist business man is learning to welcome cooperation production by the workers.

France's Catholic  
Population

CONTRIBUTING to the December *Blackfriars*, a paper on "The Catholic Revival in France," Mr. Denis Gwynn quotes from Viscomte d'Avenel the following statistics regarding the present number of "working" Catholics in the French Republic. From a survey of 67 dioceses, including a population of 28,000,000:

He deduces that out of the 34,000,000 people who live in France outside of Paris and its suburbs, there are some 10,000,000 who may be described in the strictest sense of the word as practising Catholics. There are some 16,000,000 or 17,000,000 more who are at least in the habit of going to Mass on Sundays, even if they do not go to the Sacraments, while the total of those who do not go to church at all—of whom only a minority are definitely hostile—is not more than 8,000,000 at most. . . . He contrasts the figure of 10,000,000 practising Catholics today with the estimate of only 2,000,000 out of a population of 32,000,000 which were made by a well-informed priest seventy years ago.

The author notes that "All over France, the young men and young women no longer regard Catholic organizations as sentimental or reactionary; they flock to them." As the pioneers of France's reconstruction Catholics are very prominent.

Child Labor in  
Syria

IN all the Near East, the *Annals of the Propagation of the Faith* tell us, it is in Syria that Catholic institutions are rising most rapidly from their ruins. But some idea of the misery still existing there among the people may be gained from the facts regarding child labor told in a letter from one of the Sisters of the Sacred Heart at Aleppo. Parents are tempted to surrender

their children to wealthy Mussulmen that they may not die of hunger. Their wretched rags often prevent them from even going to the church. As soon as they are able to use their tiny fingers the children are sent to the workshop. Here is a typical record of the ages and wages of these child laborers:

Josephine Georgis, seven, in service, earns five cents a week which she gives to her mother in order to buy bread. Her father is dead. Leonie Nassani, eleven, rug maker, receives also five cents a week, which she gives to her mother to buy cigarettes for her father. Marie Arab, twelve. Her father, who is very poor, said to her, "It would be better for you to learn a trade than to go to school, I do not want to make a writer of you." So she was apprenticed to a dressmaker and earns nothing. Marie Jingi, eleven, rug maker; earns ten cents a day, which she gives to her father to buy food. Antoinette Samman, ten, whose father is dead, cannot live at the school because she has nothing to wear. Marie Khayath, ten, works at weaving, receives five cents a day, which she gives to her mother in order to buy a dress. Her father is dead. Julie Nrhsani, five, apprenticed to the weaving trade, receives ten cents a week which she gives to her mother. Fadua Hallac, nine, turns her father's wheel as he works at weaving. Najla Hamoué, eight, rugmaking, receives five cents a day, which she gives to her mother to buy clothes. Nahima Jebné, five, takes care of the dressmaker's baby. Marie Kelzé, twelve, rolls cigarettes, earns forty cents a week, her invalid mother is unable to work. Samie Glam, ten, gold lace maker, twelve cents a week. Marie Merhacli, thirteen, does embroidery, earn forty cents a week.

As a rule the less skilful are paid from five to ten cents a week, the more skilful may, in rare cases, climb to the dizzy heights where they receive the fabulous wage of ninety cents a week. For these tiny sums the children begin their labor at five o'clock in the morning and do not cease until nearly eleven at night. "Their haggard faces are like flowers that fade before they bloom." To these little ones the good Sisters are trying to bring the joy and sunshine of our Holy Faith, to teach them and to aid them in material ways, but the means that can be put at the disposal of the zealous workers by the Propagation of the Faith are far from sufficient.

Just to be Fair to  
Their Dogs

"IT'S a true story," says Amanda B. who sends the following epistle to the genial K. C. B., writer of "Ye Towne Gossip" for the *New York American*.

Dear K. C. B.—Not very far from where I live there lived a father and mother and little boy just five years old. But now the little boy is "boarding out" because little boys are such a bother when father and mother want to go out to a show or a game of cards. The mother isn't really the little boy's mother. She's his stepmother and she had a high-bred bulldog and perhaps she didn't have time for both the boy and the dog. Anyway, the dog took sick and a few days ago it died and that evening the father and step-mother called on the little boy and told him that the dog was dead.

The little boy thought for a moment and then looked up and said: "Can I come home now, mama?"

"I know, of course," says K. C. B., "there are lots of women just like the woman you write about." But while the little boy did really not matter, was it not cruelty to the high-bred dog to have sent the little lad away? "For she should have known that a good bulldog loves little boys." Now, here is a new idea. Would it not be good for such society women to have little boys and girls to romp about their homes just to be fair to their dogs?

Progress of the Cooperative  
Movement Everywhere

REVIEWING the progress of the cooperative movement in the *World Tomorrow*, James P. Warbasse, the president of the Cooperative League of America, says of Great Britain that while the population increased 4.7 per cent, the British cooperative move-

ment increased its membership seventy per cent. "The growth is about the same in the other countries, steady and without recession, fifteen times faster than the population is increasing."

It is difficult adequately to convey to the minds of those accustomed to see practically all the industries operated for purposes of profit, a picture of the vast industrial power of the cooperatives. The consumers of Great Britain, through their cooperatives, own and operate eleven flour mills which are the largest in Great Britain. Thirty-five tons of flour are turned out every hour for the cooperative consumers. The Cooperative Wholesale Society, the wholesale federation of the local societies, is the largest purchaser of Canadian wheat in the world. The English C. W. S., as it is called, owns sixty-eight factories which produce \$150,000,000 worth of goods annually. They make soap, boots, furniture, tinware, machinery, automobiles, clothing, tobacco, chemicals, leather goods, brushed confectionery, preserves, and almost every other commodity to satisfy human wants. They bring their own fruit from Greece and New Zealand, and palm oil for the soap they manufacture, from Africa. They own coal mines and ships. They own thousands of acres of tea plantations in Ceylon and India and wheat lands in Canada.

The C. W. S. has a banking department which had a turnover of \$2,500,000,000 last year. Its insurance department provides the cheapest and most efficient form of industrial life and accident insurance. One-half the policies of this type are annually written by the Cooperative Insurance Department of the C. W. S. at one-fourth the overhead expense incurred by private companies. The total trade of the various cooperatives in Great Britain is in excess of a billion dollars a year.

In this, as we have explained on other occasions, there is question of a consumers' and not of a producers' cooperative. Similar progress has also been made by the cooperative movement in Scotland, Ireland, Belgium, Hamburg, and particularly in Germany, where it has "young men, executives of remarkable administrative genius, and experts in every department."

#### The South Shantung Mission

**G**REAT need is reported to exist in the mission of South Shantung, where the floods have destroyed ninety-five per cent of the harvest. But the supreme difficulty for the Catholic missionaries is to find means for the support of their indispensable catechists and teachers. Of the latter Bishop Henninghaus, S.V.D., says:

Our teachers, who must themselves study for twelve years before undertaking their duties, receive a yearly salary of forty, or at most, fifty, American dollars. These also have presented a petition to me with the complaint: "The price of grain is increasing, everything is dearer, but our salaries must remain the same." Who can blame these people if they seek elsewhere more attractive positions? We are in fact in danger of losing our best helpers as soon as a favorable opportunity presents itself.

In the meantime the Peking newspapers are devoting pages to the new Rockefeller hospital. This adds keenness to the trial of the Catholic missionaries. Those who may wish to aid in the support of their stricken mission, which now numbers 98,248 baptized Christians and 43,680 catechumens, can send their donations to St. Mary's Mission House, Techny, Ill., for the Rev. Chas. Weig, S.V.D., director of the Financial Aid Committee in Jung Cheng, China.

#### Sacred Heart Convent at Blumenthal

**A**MERICAN Catholics are gradually realizing something of the extreme distress existing in the Catholic institutions of Germany as well as of Austria. Beneath an apparent prosperity there is often hidden a depth of misery that is perhaps nowhere more pitiful than in many of our Catholic institutions. Attention was recently called by the N. C. W. C. to a passage from the Bavarian *Zoller*. "Go to the cemetery of a mother house,"

said the writer. "Look at the poor wooden crosses and make a comparison. It is a horrible story. The number of deaths in 1920-21 has been fifty times larger than in any previous year." Mention is made of a Bavarian convent with 160 nuns, of whom two only were found to be really in sound health. The deaths, on an average, were two in each month. Many of these institutions, where the condition of the nuns is less critical, are nevertheless facing financial ruin. Thus a petition from former pupils of the Religious of the Sacred Heart at Blumenthal lies before us. The signers of the document have the following explanation to offer:

In the vicinity of Aix, but situated on Dutch territory, lies Blumenthal, an educational establishment of seventy-two years' standing, where thousands of German children, ourselves included, have received their education and have passed some of the happiest days of their youth. Even at the present moment the school, which is conducted by the Religious of the Sacred Heart, counts 130 children.

As all revenues of the house are derived from German sources and hence paid in the much-depreciated German mark, and as all expenses must be paid in Dutch florins, the convent has steadily incurred financial losses until its very existence is now seriously threatened. On this account we, the old pupils of Blumenthal, deeply attached as we are to our former school and teachers, turn in this hour of need to those who have proved themselves our children's kindest friends in America. Great indeed would be our joy could we by means of your timely aid ward off impending ruin and enable the nuns to continue weathering the storm during these days of stress.

Among the numerous friends and alumnae of the Religious of the Sacred Heart there will surely be many who will be glad to offer assistance in this period of distress. Contributions may be sent through AMERICA.

#### A Success in Municipal Ownership

**A**T a time when practically every street railway in the United States was crying for help and prophesying failure, says *Current Opinion*, the municipally owned street railway of San Francisco was quietly accumulating profits to the amount of \$1,700,000, in spite of a five-cent fare and a sixty-seven-mile system.

The sum indicated had been amassed in only ten years of operation. It has been done on a uniform five-cent fare. The system has paid the highest wages of any street railway in the country, never less than three dollars per eight-hour day to platform men, and for the past three years five dollars an eight-hour day. The line has paid taxes at the regular city rate, being assessed at its actual value. It has regularly made its payments for retirement of the bonds by which it was constructed, and has paid full interest on outstanding bonds. In other words, it is buying itself.

It has placed four per cent of its gross receipts in a fund for insurance and accident payments. It has given service of the highest class, both as to frequency and comfort of cars and rapidity of transit. It has paid for the repair of its lines and rolling stock, and for the purchase of new cars and equipment.

While the system had reported but small annual profits it was setting aside eighteen per cent of the gross receipts, eighteen cents on every dollar of income, for a "depreciation fund." This appeared in its books along with taxes, interests, bond redemption, etc., as a liability and not an asset. The existence of the fund was revealed in a dramatic fashion when the chairman of the finance committee, Ralph McLeran, was asked how much money was available for extending the municipal lines and he replied: "We can spend \$1,200,000 without bringing the depreciation fund below the \$500,000 mark." Here was municipal ownership wisely managed. Small profits were declared to avoid political pitfalls, lest the profits might be taken over by the city treasury and expended for other purposes. There were no dividends on watered stock.